

# Calvinist Contact

A Reformed Weekly

AUGUST 14, 1992/48th year of publication/No. 2316

## Farm program helps men kick drugs, alcohol, crime

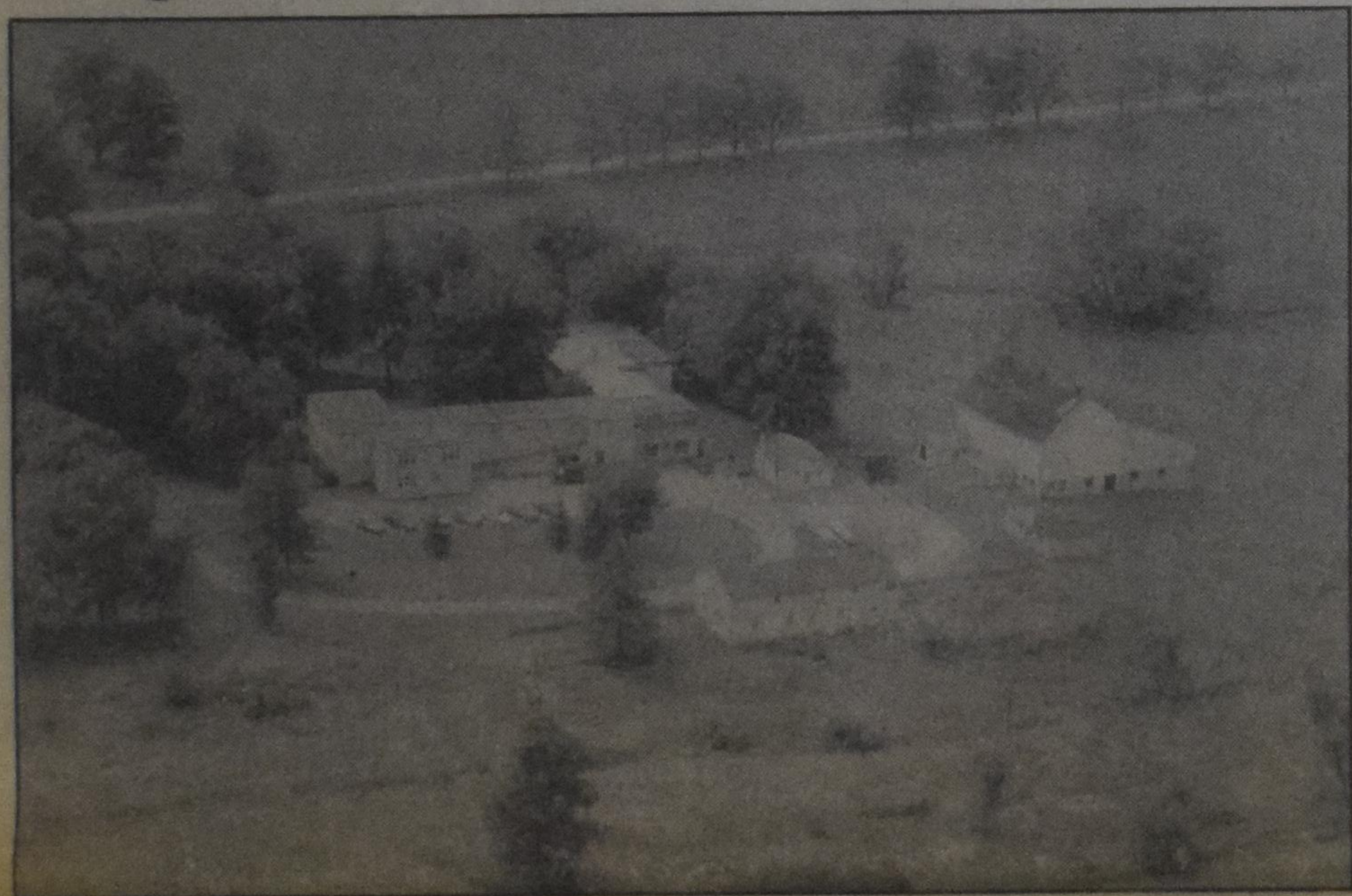


Photo courtesy Teen Challenge

The Teen Challenge Training Farm in Lambeth, Ont., can accommodate up to 120 young people.

### Bill Fledderus

LAMBETH, Ont. — Something weird is going on. It's 9:30 a.m. on a scenic 74-acre farm near London, Ont., but the surrounding fields and barns are curiously empty of farm workers. The cattle are alone, although they are apparently well cared for.

Suddenly, the sound of singing wafts over to the barn. Have the angels finally

come to herald the return of Jesus Christ? No, not quite. The music is actually the farm hands singing at their weekly chapel service.

There are at least 30 of them, both teenagers and men who look to be in their early 30s, and they sing with great enthusiasm. Some sound like they should be professional singers instead

See **FARM** — p. 2...

## Let your vehicle do the talking



Photo: Bert Witvoet

### Bert Witvoet

GRANDE PRAIRIE, Alta. — What do you do when the Lord steps into your life and sets you free from an indulgence in alcohol, drugs, witchcraft and television? The answer for Robert Webster is: you plaster your car all over with stickers that promote the Gospel and Christian living. Some of his stickers sound cliché-ish — "Is it well with your soul?"; others stir a thought or a smile: "Live so that the preacher does not have to lie at your funeral." In the business of witnessing, one would not refer to Robert as a sharp-shooter. He prefers the shotgun approach, hoping that at least one sticker might hit the mark.

## Vanier considers the handicapped a gift

### Glen MacKenzie

WINNIPEG — Experiencing a mental illness means experiencing fear.

It's not just the fears someone with the illness naturally feels, it also means having to deal with the fears of those who call themselves normal but won't or can't understand those who suffer from the affliction.

One Canadian has achieved prominence by dedicating his life to trying to ease those fears and make life more bearable for those afflicted.

"People with mental handicaps aren't a problem or a pain," Jean Vanier, 64, said recently in an interview in Winnipeg.

"The mentally handicapped are a gift, and have something to offer. They're beautiful people, close to God."

Vanier said the fears of those not afflicted with mental illness often come out when an organization tries to establish a residence and those in the neighbourhood raise fears about things such as declining property values.

"People don't realize the mentally handicapped have qualities of the heart, if not of the head."

Vanier's words flow naturally from his character — a quiet, gentle individual who speaks softly but with evident conviction.

### Discover what you're meant to do

Vanier's name has been prominent in Canada for decades, although he wasn't responsible for the initial prominence.

His father, Georges, a First World War hero, became the first Canadian-born governor-general in 1959, a post he held until his death in 1967.

Jean Vanier spent his early years as a sailor, followed by more than a decade of studying and teaching philosophy and theology.

He considered the priesthood, but ultimately decided against it.

"You have to discover what you were meant to do and, gradually, it happens," he said.

While teaching philosophy at the University of Toronto in the early 1960s, he met a priest whose work included serving as chaplain at a small residence with some mentally handicapped people.

In 1964, at age 35, Vanier bought a house in a village about 90 kilometres northeast of Paris and invited two mentally handicapped men to leave an institution and live with him there.

Vanier called his centre "L'Arche," which is the French word for "ark." He picked it specifically because of Noah's Ark — a place of refuge and the hope of a new beginning.

### International network

Through Vanier's work and faith, L'Arche has grown from one small house with just a woodburning stove and no indoor plumbing into an international network of 95 communities in 22 countries that helps close to 2,000 people.

There are 24 L'Arche communities in Canada.

Although he has played no official

role in the movement since 1980, Vanier still spends a great deal of time visiting communities and leading spiritual retreats.

His work has garnered him such significant honours as being made a companion in the Order of Canada and winning the \$100,000 Royal Bank Award, given to individuals who, in the opinion of an independent selection committee, have made a significant contribution to human welfare and the common good.

While in Winnipeg, Vanier met members of the local L'Arche group and spoke to an overflow crowd of about 1,300 people at Westminster United Church.

Mr. Justice Charles Huband of the Manitoba Court of Appeal, a Westminster United member who helped organize the event, said it was important as a way of reaching out to the community.

"We know he has a message for the whole community, not just our congregation," Huband said.

He said part of that message involved the value the community can gain in reaching a greater understanding about the needs of the mentally handicapped.

"His message was, the barriers going up between people need to come down," Huband said. "This is a time of insecurity. Walls are going up."

Used with permission of the Winnipeg Free Press.

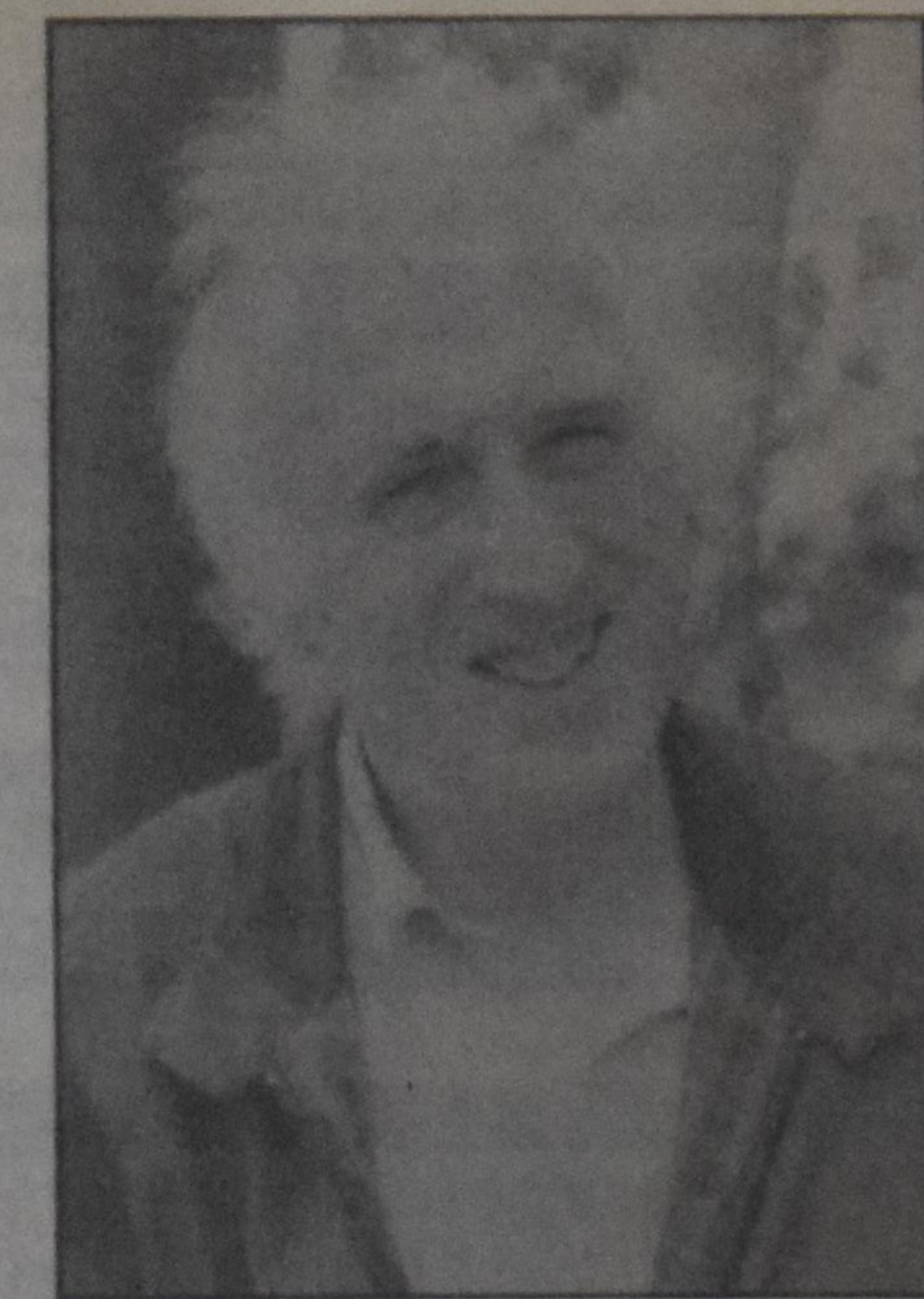


Photo: Wayne Glowacki, courtesy Winnipeg Free Press  
Jean Vanier has gone to great lengths to aid mentally handicapped.

### Thinkbit:

"Life is what happens to you while you're busy making other plans."

Source unknown

### In this Issue:

Not many know about the faith of Christopher Columbus. . . . . p. 10  
A 12-year-old boy learns an important lesson while fishing. . p. 11  
An eight-year-old boy is proud of his grandpa who saved Holland from drowning. . . . . p. 12



## News

### Farm related to 'The Cross and the Switchblade'

...continued from p. 1  
of farm hands. And aren't 30 hands a few too many for this one farm?

In fact, the "farm hands" are actually volunteer participants in a rehabilitation program called Teen Challenge, known for its inspiring, itinerant choir. Not only do many of them sing, they also testify to the ability of Jesus Christ to change lives.

#### From across Canada

Teen Challenge Farm is a 14-month refuge provided free of charge to young men who struggle with drugs, alcohol and crime.

Men come voluntarily from across Canada to submit themselves to a highly-structured program which teaches Christian principles, social responsibility, hard work, love and self-discipline.

Days are divided into time for chores, farm work (and sometimes other work), Bible classes, life-skills classes, personal and group devotions, and chapel and homework, explains Martin Vyn, the

farm's vocational supervisor. Time is also allocated for recreation, sports and free time, he says.

Participants are also invited to audition for the internationally acclaimed Teen Challenge Choir and to participate in anti-drug presentations to high schools, churches and various other groups. The choir survived a recent bus crash in the Rockies and is currently recording its second album.

Teen Challenge originated in the United States with David Wilkerson, a man who worked with New York City drug addicts and gang members. Wilkerson wrote about his work in the popular 1960s book *The Cross and the Switchblade*.

He brought some young people away from the temptations of their friends and their city to a farm in Pennsylvania, and that original experience has been the guide for Teen Challenge ever since.

That first farm is now celebrating its 30th anniversary as a place of renewal and hope for people with life-controlling

problems. It has inspired similar programs in 40 other countries. A U.S. government agency has judged the 14-month regimen to be 86 per cent successful.

The Lambeth farm has been in operation for two years although it was preceded by Teen Challenge Centre, which operated in Hamilton for 15 years. Teen Challenge also has a farm for French-speakers in

Quebec and introductory programs in Vancouver and Calgary.

Female applicants are referred to a similar but unrelated program offered at a Niagara area farm, adds Vyn.

#### Jesus Fest '92

The Teen Challenge farm is supported by service clubs, community groups and other private donations. It also holds

a yearly benefit day in late July called "Jesus Fest" which includes performances by famous Christian entertainers. This year's attractions included puppeteers Kean & Co., speaker Dave Roeber and singers Steve Camp, the Imperials, Nancy Honeytree and, of course, the Teen Challenge Choir.

### Ontario goes too far to fight discrimination, says Christian union

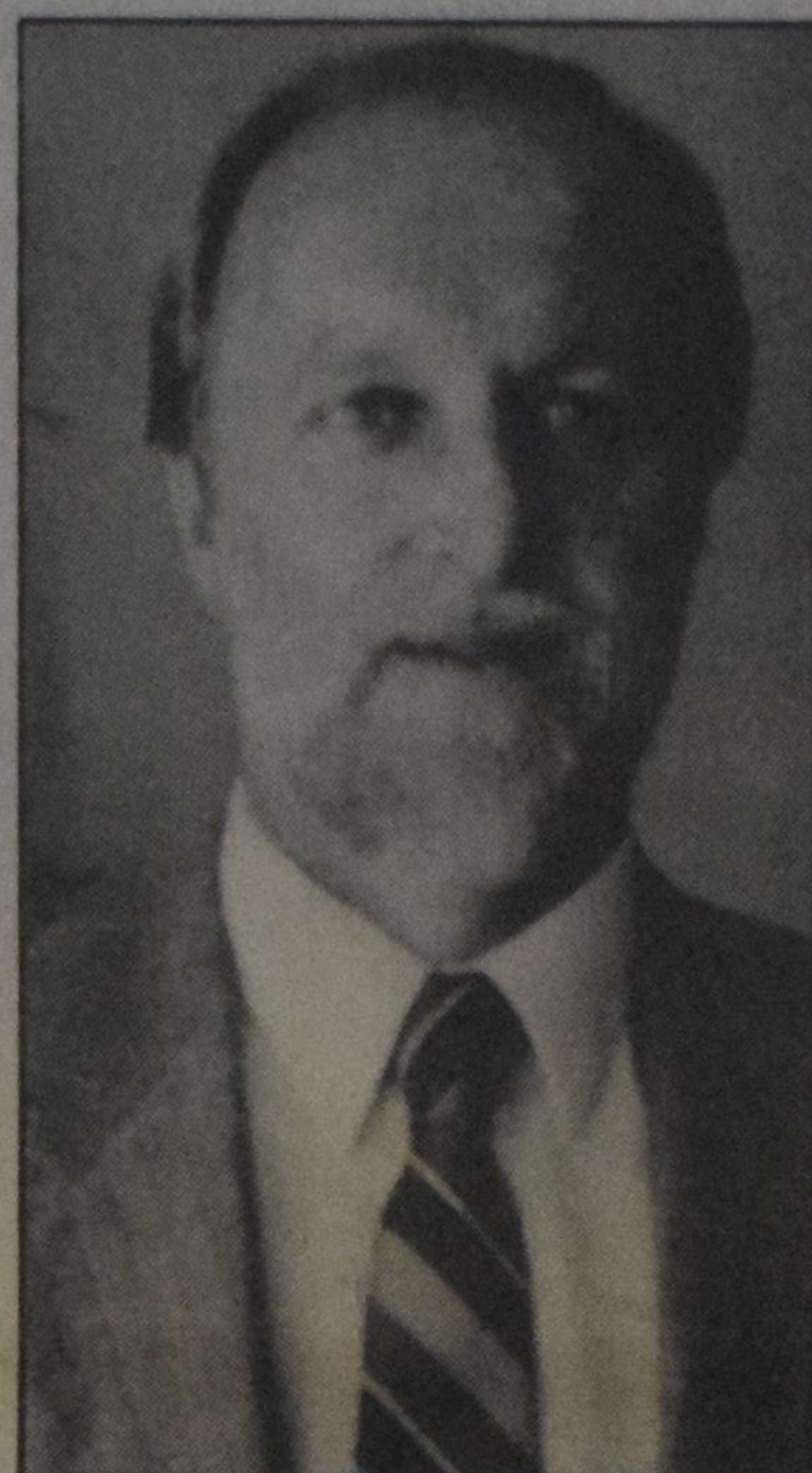


Photo: C.C. files

The Ontario government is overstepping its role, says Grootenboer.

#### Bill Fledderus

TORONTO — Ontario's NDP government has introduced new legislation to help reduce discrimination against women, aboriginals, visible minorities and the disabled. The legislation follows six months of hearings and would go further than any other equity attempt in Canada, according to an article in the *Toronto Star*.

Ed Grootenboer, the leader of a Christian labour union, reacted strongly against the proposed Employment Equity Act. Grootenboer is the executive director of the Christian Labour Association of Canada (CLAC), a 13,000 member, multi-sector union which advocates co-operative, not adversarial, relations between labour and

management.

"In this legislation, government oversteps its appropriate role. We strongly support equal opportunity laws which punish bad behaviour, but that is fundamentally different from government legislating good behaviour through employment equity laws," he says in a recent CLAC news release.

#### Regular progress reports

Originally the government proposed a quota system but the final version of the legislation carefully avoids such terminology. The final proposal would require Ontario public institutions, businesses and government to analyze the demographic make-up of their work forces, to review procedures for hiring and promotion, to file goals, time-tables and regular progress reports concerning the proportion of disadvantaged workers in their workforces, according to a summary in the *Toronto Star*.

Businesses with less than 50 workers and public institutions with less than 10 would be exempt from the requirements. The construction industry would also be exempt. It will be getting its own advisory panel of industry and unions to develop its own regulations.

Progress would be overseen by random audits to be conducted by the same one-year-old Employment Equity Commission which helped draw up the legislation. A new judicial body called the Employment Equity Tribunal would be created to judge disagreements and be able to charge employers with fines of up to \$50,000 for non-compliance.

The tribunal will not accept seniority as the sole determining factor for promotions. Seniority will only have relevance in the case of layoffs and recalls in unionized workplaces.

It will be left to individual employees to voluntarily identify themselves as members of the four designated groups.

#### Time for a change?

God transforms lives at **Reformed Bible College** (a university outside of Canada)! Classes begin in September, & January, & May. Days/evenings, full-time/part-time, correspondence courses. **Call Dr. Dorothy Hostetter (616) 363-2050.**

|                                                                                                             |                                                                                                   |                                            |                                                              |
|-------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------|--------------------------------------------|--------------------------------------------------------------|
| CRUISE VANCOUVER                                                                                            | MADRID VIENNA COPENHAGEN INDONESIA                                                                |                                            | JAMAICA ARUBA MEXICO                                         |
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#### We are planning a name change for CALVINIST CONTACT

Do you want to participate in selecting a new name? Indicate your first, second and third choice from the six suggestions mentioned below by placing a 1, 2 and 3 behind them. You may also offer your own suggestion.

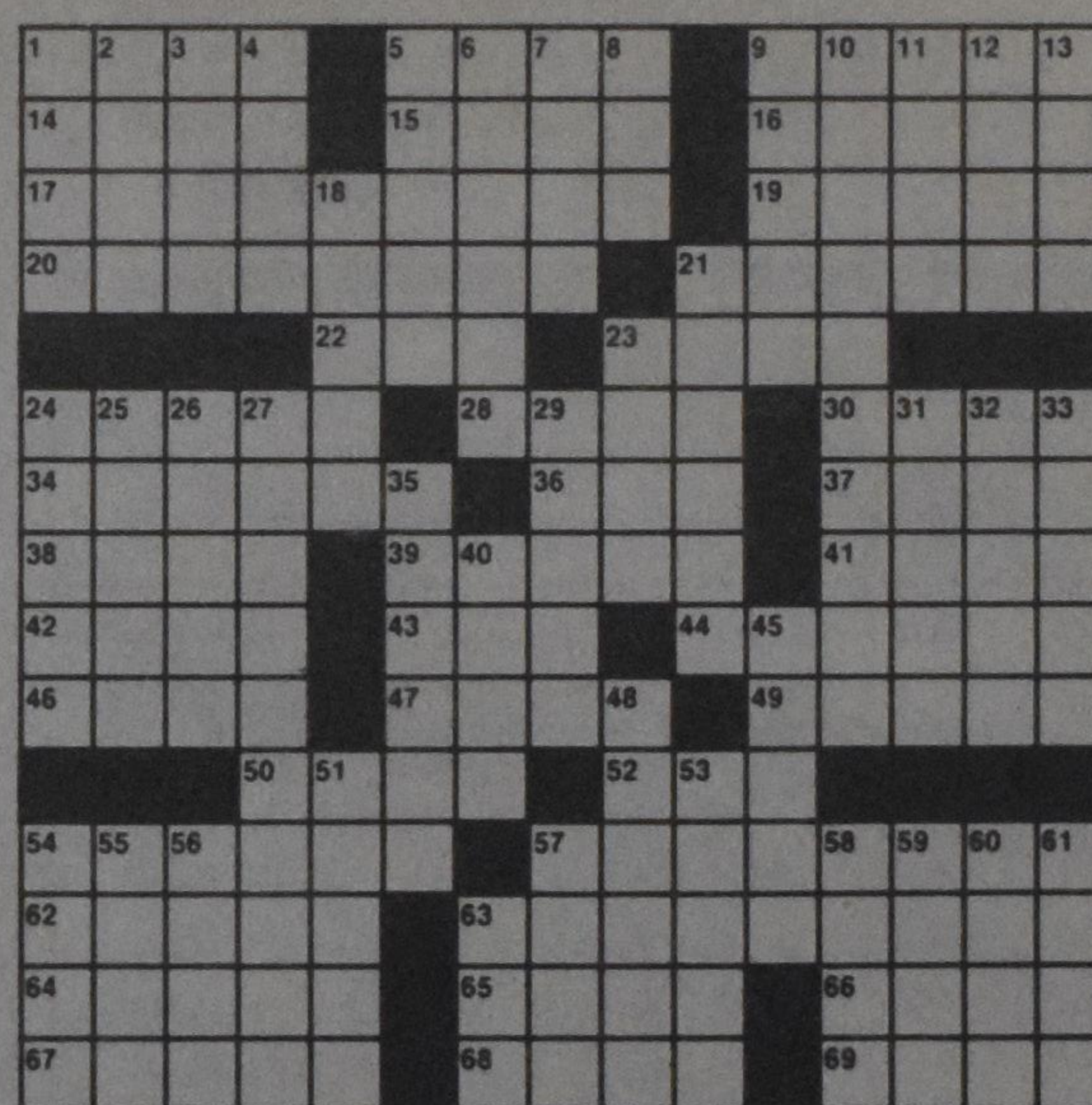
Contemporary Christianity \_\_\_\_\_  
 Contemporary Christian \_\_\_\_\_  
 Christian Worldview \_\_\_\_\_  
 Christian Contact \_\_\_\_\_  
 Reformed Weekly \_\_\_\_\_  
 Christian Courier \_\_\_\_\_  
 Your suggestion \_\_\_\_\_

Results must be in before September 1, 1992.

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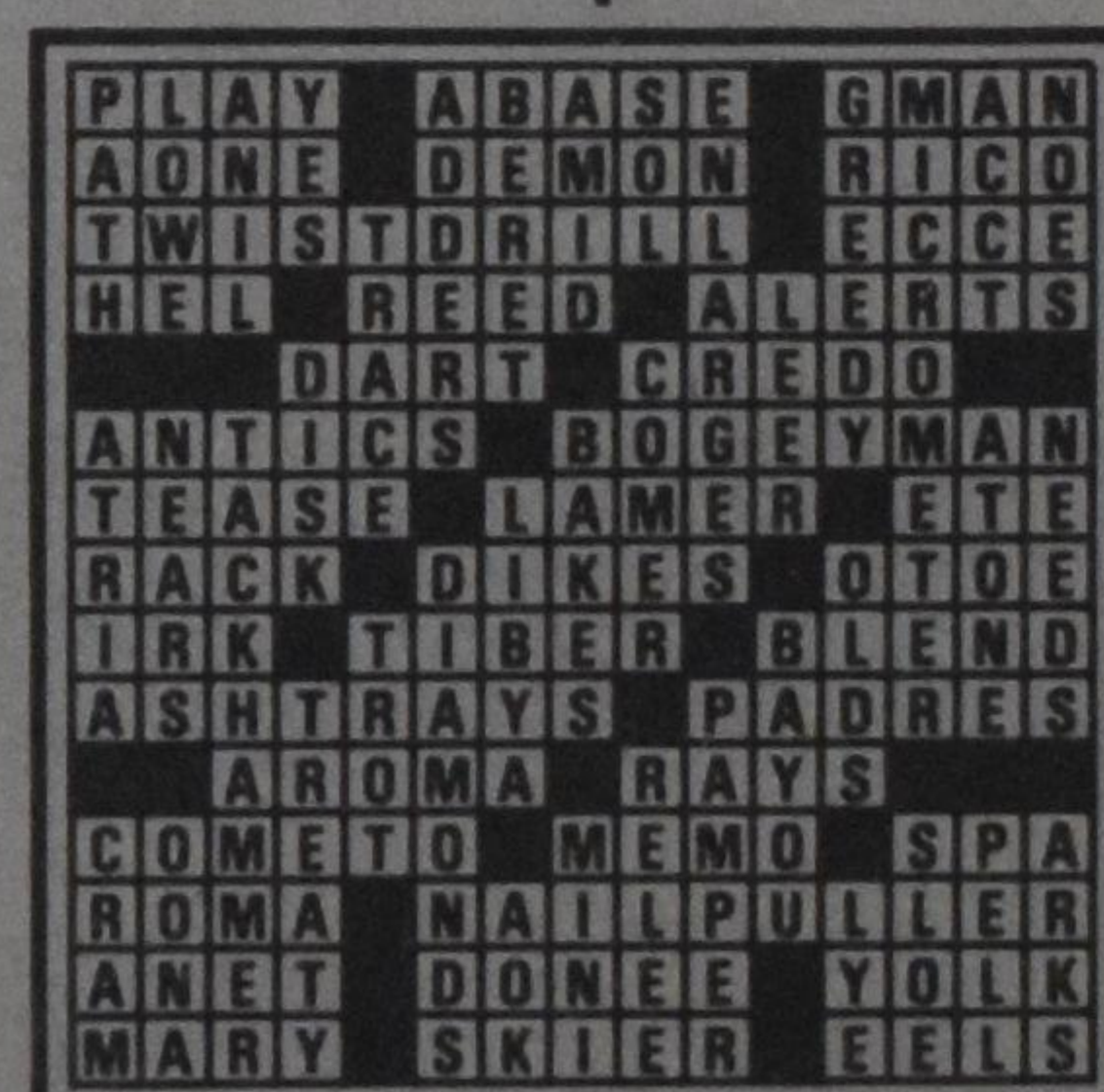
#### This Week's Puzzle by Herman Surasky

- ACROSS
- 1 Strikebreaker
  - 5 Touches lightly
  - 9 In a suitable manner
  - 14 Whittle
  - 15 Catchall abbr.
  - 16 Chases
  - 17 Houston team strategy?
  - 19 Treasure
  - 20 Applies new color to
  - 21 More docile
  - 22 Mao — tung
  - 23 "Showboat" composer
  - 24 Location
  - 28 Lean-to
  - 30 Gen. Bradley
  - 34 Slow down
  - 36 Ostrich's kin
  - 37 Queue
  - 38 Done
  - 39 Inclines
  - 41 Russ. saint
  - 42 Alcoholic beverage
  - 43 "— got you under..."
  - 44 Fisherman
  - 46 Freight trailer
  - 47 Hawk
  - 49 Those watching
  - 50 Nonpareil
  - 52 Promise to pay
  - 54 Visit
  - 57 Went back over one's route
  - 62 Hunter in the sky
  - 63 Trailblazer's forte?
  - 64 Key —
  - 65 Gratis
  - 66 Cosmetic ingredient
  - 67 Listens to
  - 68 Singer Vikki
  - 69 Noun-forming suffix
- DOWN
- 1 Box
  - 2 Instance
  - 3 B.A. word
  - 4 Lahr or Parks
  - 5 Bagel stops
  - 6 Does penance
  - 7 Luggage
  - 8 Cunning
  - 9 Daisy kin
  - 10 "Head Start" program?
  - 11 Captured
  - 12 Tennis term
  - 13 North Sea feeder
  - 18 Cowboy movie
  - 21 Gorgon
  - 23 HUD name
  - 24 Some dances
  - 25 Embankment
  - 26 Peppard's TV group
  - 27 Bridge player's medium?
  - 29 Virile ones
  - 31 Cecil B. De —
  - 32 Wrath
  - 33 Brings up
  - 35 Impelled
  - 40 State
  - 45 Kind of surgeon



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#### Last week's puzzle



- |                    |                         |
|--------------------|-------------------------|
| 48 Calorie counter | 58 Paton or King        |
| 51 Taboos          | 59 Composer             |
| 53 Different       | Porter                  |
| 54 Pike's Peak     | 60 Conceits             |
| state: abbr.       | 61 Changes the color of |
| 55 Bedouin         | 63 Mil. rank            |
| 56 Lt. money       |                         |
| 57 — avis          |                         |



# Pressreview

Carl D. Tuyl



# Pressreview

The Harrington huddle turned into a Meech re-run with top billing going to Premier Bourassa who showed up after a more than two-year absence. Saskatchewan's premier Romanov summed it up well when he said, "There's a lot we have to muddle through." And muddling they do, on and on and on ad infinitum.

★★★

The federal government has approved special measures for the settlement in Canada of more than 18,000 Yugoslavian refugees. The city of Montreal celebrates its 350th anniversary. Only cynics would connect that celebration with the fact that the city also was host to the "Just for Laughs" festival. Montreal, by the way, is no longer the largest French-speaking city outside Europe. That is now Kinshasa, the capital of Zaire.

★★★

A University of Ottawa criminologist published a study in which he stated that Canada has the second-highest violent crime rate of industrialized nations. What's more, he said that Ottawa has the third-highest crime rate among major Canadian metropolitan areas. I always knew there was something amiss in that place. The Ministry of Defence has announced that the Canadian peacekeepers who served in Bosnia-Herzegovina will receive danger pay in recognition of their hostile working conditions. And then there is Don Malcolm of Vancouver who collected one year's worth of junk mail — 12 kilograms — and mailed it to Environment Minister Jean Charest.

★★★

We all know that strange things can happen in politics. One such mysterious event was reported in the *Oakland & Piedmont Montclarion* in California: "In 1984, incumbent Don Excell died a month before the election, and in 1988 he did not have any opposition." Only in America!

★★★

The not yet officially started Bush campaign is in all kinds of troubles. Conservatives are not rushing to his side, and the

anxiety about the Bush chances are mounting among Republicans.

★★★

And Boris Yeltsin, who is now supported by less than one quarter of the population, is getting a bit fed up with all the criticism. He said that he wants a new constitution which would grant him the right to rule by decree and appoint top executives. Pity for him, there's only one job like that, and that is in the Vatican. And Boris does not have much of a chance to get that position.

★★★

Let's catch up on some happenings in Europe, where in several capitals the enthusiasm for a united continent has quite pronouncedly diminished, according to the Dutch *Elsevier* magazine.

The French have a new joke about the new Paris Opera building which is running up more deficits than Toronto's Skydome: "What is the difference between the Paris Opera and the *Titanic*?"

Answer: When the *Titanic* went

under the orchestra was still playing.

★★★

There are an estimated 2,300 cases of euthanasia in Holland annually. An upcoming report proposing official guidelines for mercy killing of severely handicapped newborns threatens to reignite those euthanasia debates in the Netherlands.

★★★

Saddam Hussein is not yet convinced that he lost the war. He is rattling whatever is left of his sabre claiming that Kuwait is an Iraqi province. And Italy is sending 7,000 anti-mob troops to Sicily. The Mafia there is so interwoven with the fabric of the government that eventual cleansing would probably require the retirement of an army of officials.

★★★

The A.N.C. is flexing its muscles in South Africa with a country-wide strike that is aimed to resume talks with the government and a speedy democratization of the land.

★★★

Public relations departments

sometimes have a life of their own. Guerillas in Madagascar staged a bizarre three-hour coup attempt, one day after it was reported to the press. Oops! The rebels surrendered to the army.

★★★

And among all the Western blessings that have come to the citizens of Moscow is now — hold your breath — a motorcycle gang. It is called "The Cossacks." The Cossacks have in collective possession one motorcycle.

★★★

Lastly, the recent issue of

*Psychology Today* carries an article on "How to be Happy." Forget about money it says. I do that every day. I just wave at it as it passes by in limousines.

*Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy coordinator in Canada for the Christian Reformed Church.*

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and

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and Fanshawe College  
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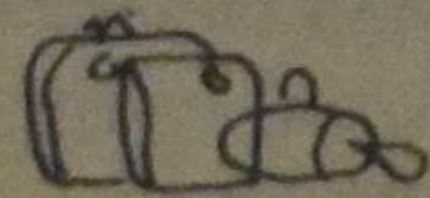
**Sunday, September 13, 6:00 p.m.,** WELCOME TO STUDENTS worship: The First Christian Reformed Church of London, 513 Talbot St., welcomes you to worship and fellowship with a special evening service. After the service there will be coffee and dessert at the Boonstra's (address above).

**Wednesday, September 16, 5:30 p.m.** CORNERSTONE STUDENT FELLOWSHIP: Our weekly student fellowship suppers, worship and discussions will begin with a time of PRAISE AND PRAYER at the Boonstra's, 1035 Brough St.

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We are planning another trip to

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Editorial

Calvinist Contact

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About fossilized dinosaur bones

Unbeknownst to each other, both the editor and associate editor of *Calvinist Contact* visited the North American Badlands and saw the remains of dinosaur and other ancient skeletons — except we did it on different sides of the Canada-U.S. border and a week apart. I am not sure what the significance of this coincidence is. For Marian it may have been a chance to get back to her dinosaur roots (just kidding, Marian!). For me it was a means of educating myself on the history of our earth and its inhabitants.

The American Badlands are in western South Dakota, with additional fossil beds in Nebraska. The Canadian Badlands are in southern Alberta, and have their centre in Drumheller and the Tyrrell Museum. To visit that museum is like stepping into the world of science fiction, except that these fossilized bones are not the product of some writer's fertile imagination. They are fact, not fiction. But since facts need interpretation, there is plenty of that in the form of scientific theory. Some of that theory is presented in a less than honest way.

Short-lived humility

Take for example the beginning of the exhibit which presents an explanation of the origins of the world. A visitor can read the following text placed next to an artist's concept of the early universe: "We don't know how the universe began. The Big Bang theory is one of many theories." So far so good. But then the display goes on to assume that the Big Bang theory is as certain as the earth is round, and it neglects to so much as mention any of the other theories. That must be considered dishonest.

It may be that the people who prepared the text for the displays in the museum are convinced that the Big Bang theory is the most plausible one of all. If so, they should state that conviction in the form of a belief not a fact. Perhaps it is the most plausible explanation based on the observations of scientists. I don't know that. And it's not as if I feel that one's belief in a Creator needs to suffer by having to adopt the Big Bang theory. But I would appreciate more clarity and humility when it comes to presenting facts and interpretations.

If these bones could speak

Of course the displays of reconstructed skeletons were marvelous. According to the interpretations of the fossil record, these dinosaurs lived about 70 million years ago and became extinct about 65 million years ago. Again I have no difficulty accepting the interpretation as a possibility, the way I accept many other scientific interpretations offered by doctors about diseases and by psychologists and sociologists about human behaviour as distinct possibilities. I may even act on them. Certainly, not being a scientist myself makes it very difficult for me to argue against them.

At the experiential level I find a display of remains that may be 70 million years old awesome. Instead of making God less in my eyes, it makes him greater. Why should a God who is infinite in power and majesty, and certainly in time, not have been busy with this magnificent universe and earth many millions of years ago? I believe that God is so great that he could create this world in an instant. But this same greatness also allows him to create the universe over a time period of millions of years.

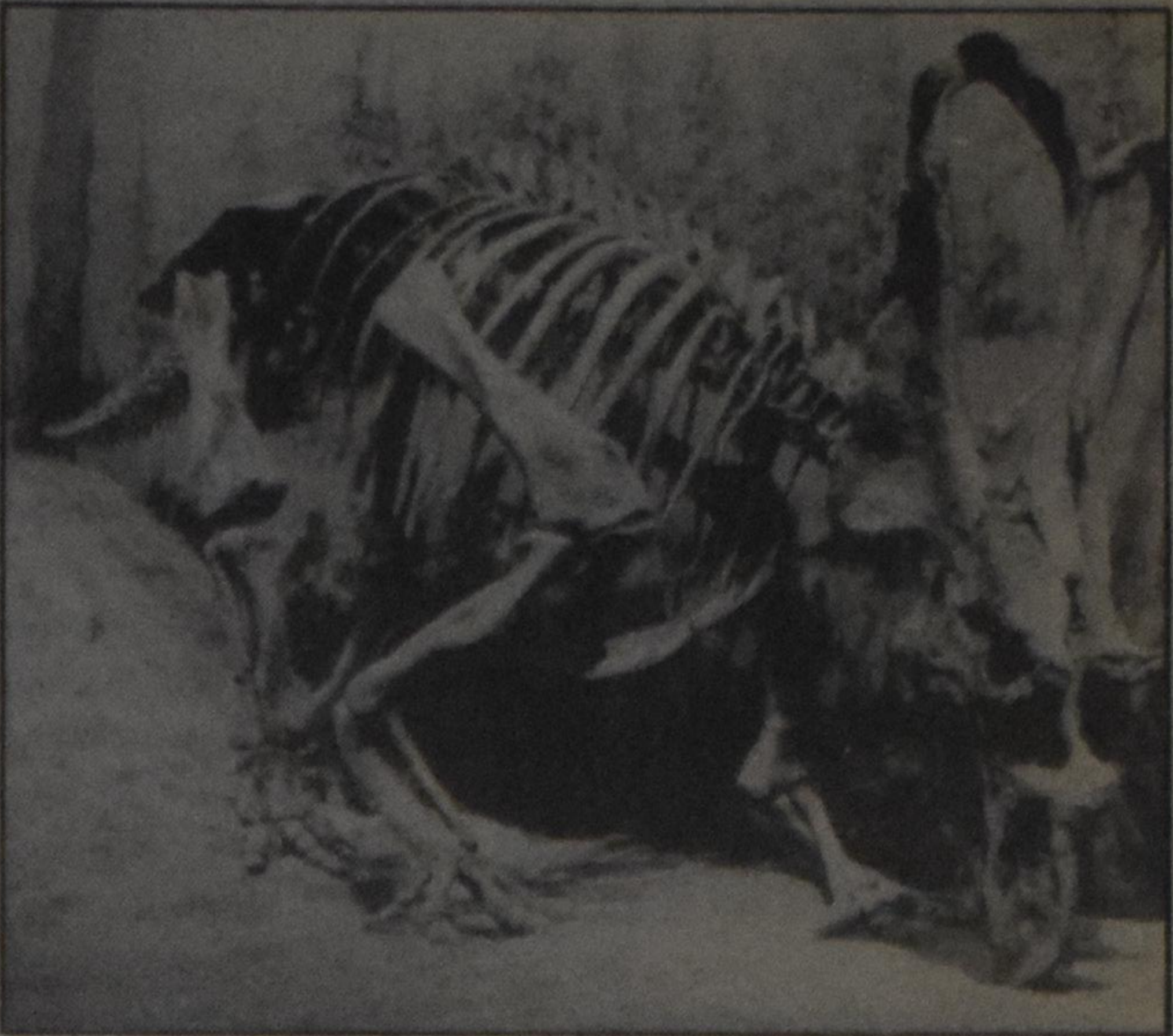


Photo: Royal Tyrrell Museum  
The skeleton of the horned dinosaur Chasmosaurus.

For me the God-is-so-great argument does not prove either position.

Like Job who was confronted with God's power when God asked him, "Were you there when I laid the earth's foundation? ... Can you pull in the leviathan with a fish hook or tie down his tongue with a rope?" I was struck with amazement and filled with a holy awe.

No word about the author

The unfortunate part, however, is that nowhere in the Tyrrell Museum is God given credit or glory for the wonderful display of his power and creative imagination. What would God say to those scientists who spend so much time analyzing the fossil records of the Badlands and yet continue to ignore the One who wrote his signature on it? Would he use the words of Job 38: "Who is this that darkens my counsel with words without knowledge?"

Or have we perhaps as Christians made it difficult for these people to confess God by insisting that the Bible contains the scientific record of the age of the earth? Maybe the stiff-necked approach of lay theologians masquerading as scientists is partly responsible for keeping any mention of God out of the Tyrrell Museum and others like it.

The world needs the Word

Another display that makes it difficult for Christians to fully enjoy themselves as they view the exhibits is the one that depicts the evolution of humans as if it is an absolutely proven and scientifically verifiable fact that human beings evolved from lower species. Honest scientists know that this is far from the truth.

And again, of course, the impression is left that these things just happen. Who needs a God when material things explain themselves? But that's the problem, isn't it? Material things do not explain themselves.

Interesting as scientific questions may be, they do not answer the deeper spiritual questions of who made the universe, for what purpose all things were made and where everything is headed. For those questions we need revelation because the answers are not written in terrestrial things. Fortunately, God has provided that revelation in his Word and he confirms it by his Spirit.

May more and more scientists feel free to combine the spiritual and material explanations of this apparently old earth and old creatures so that the most recent inhabitants called humans may bring thanksgiving and praise to Almighty God.

BW



## Letters

### Church may be moving faster than we think

While I found myself agreeing with the over-all intent of your editorial "Like a pseudo turtle ..." (June 26/92), I did wish that you would have more sharply focused the real issue, the issue of ordination.

Unwittingly the Christian Reformed Synod of 1992, provided there are no major changes forthcoming — and I suspect there will be — may well have begun the process of eliminating ordination with this decision. If that is the case, and time alone will tell, synod can hardly be compared to a turtle.

Your observation, "What synod has done is give women a task without the benefit of status and empowerment," shows how troublesome and unbiblical this business of ordination is in the church. You then clinch it with an unfortunately drawn parallel between the coronation of Queen Elizabeth and the ordination of an officebearer. But that can't be done. That runs directly contrary to Jesus' admonition to the disciples and to us condemning just such an analogy: "... Their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your

servant, and whoever wants to be first must be slave of all" (Mark 10: 42-43).

#### Authority not from ordination

The problem is the old problem of "exercising authority." In 1973 in a truly visionary report, synod was confronted with a biblical perspective on office which placed servanthood rather than authority central to office. In subsequent years the church moved away from the radical implications of that report because it feared a loss of authority. The CRC, along with other denominations, tended to cling tenaciously to the un-Reformed and unbiblical notion that by virtue of ordination officebearers are endowed with authority.

The tasks of the church were given by Jesus to the *church*, and not to ordained clergy. The *church* is called to baptize believers and their children. The *church* is instructed to preach the Gospel to all people. The *church* celebrates communion. It is about the *church* that we read: "You are a chosen people, a royal priesthood, a holy nation ... that you may declare the wonderful deeds of him who called you" (1 Peter 2:9). The

whole people is priesthood, called to preach, to say: "Thus says the Lord." Women and men both. No distinction is made. What nonsense is this, these strange distinctions between preaching, exhorting, and expounding?

While it is true that Pentecost is the breakthrough point so that the whole church shares in the anointing, it is also true that the Bible recognizes that no one member of the church has all the gifts of the Spirit. There is a rich variety of gifts given by the Spirit, equipping some to be apostles, others pastors and still others teachers, and so on. When the church recognizes these gifted ones it appoints (ordains is a word not used for this in the Bible) these people to their specific tasks. Or it *should* do so, in order to be faithful to Scripture.

#### The Word has authority

When such appointees (be they male or female) are genuinely Spirit-endowed and gifted and they open the Word of God, they have authority because the Word has authority and *not* because of ordination. It depends entirely upon whether the Word is faithfully and

rightly opened. This has nothing to do with whether the preacher (or exhorter or expounder) says, "Thus says the Lord." The Word has its own authority and its own power. Many an ordained pastor's sermons have been void of authority because he did not rightly open the Word.

True preaching always involves giving insight into God's Word so that all who hear are also "Author-ized" because they heard not just the preacher, but the Author himself. This has nothing to do with gender. It happens when a mother speaks to her children, when teachers teach, when women and men open the Word in classrooms. Now that women with insight into God's Word may open God's Word on pulpits, let's forget the funny terminology and urge future synods to get rid of the last vestiges of a pre-Reformational notion of ordination.

This turtle is no turtle, Mr. Editor. Methinks I see a hare. Blindfolded, perhaps, but a hare, nevertheless.

Homer Samplonius,  
Brampton, Ont.

### God will use us in spite of our silliness

Re: 1992 CRC synod articles (C.C. June 26).

While I applaud the intent of the committee which developed the "compromise" solution to the issue of ordaining women in the Christian Reformed Church (CRC), I question if this is an appropriate solution.

After 20 years of study by the church, I think this may be more a political solution — an attempt for denominational unity — than a scriptural solution. The decision was made in part on the findings of the 1991 study committee that biblical evidence for the ordination of women is not sufficiently persuasive. My question is, is there sufficient biblical evidence to permit women to "expound" and perform pastoral duties to the extent

which this synod appears to allow?

If we are honest, allowing women to "expound" is really opening the offices of elder and pastor to women without the official step of ordination. I can't understand how this solution can be satisfactory to those on either side of the debate.

#### Confusing situation

Developing standards which will clearly define the term "expound" as it compares to the terms exhort and proclaim could possibly be time-consuming and costly (as well as confusing). Synod should have mandated Calvin Seminary or a committee to define these terms, especially since discussion of "certification" was already raised. To

leave this to individual congregations to determine is both unfair and adding to the trend towards congregationalism which we see in the CRC. I suspect that by the time all this gets sorted out, the denomination will decide to take the next step and ordain women.

#### Cost-cutting measure

However, now that the CRC has a greater pool of resources to draw on for presenting the Gospel in public worship services, the denomination can begin to look at cost-cutting measures. Don't laugh too quickly at the following scenario: consider what the savings would be if each congregation could provide enough volunteer men licensed to exhort and women approved to expound to lead worship services

instead of hiring a minister? A classis could hire a few ordained men to visit congregations on a rotating basis to administer the sacraments. Money saved on salaries and benefits could be deferred to denominational agencies such as World Missions.

Silly? Perhaps. But somehow a little humour helps me keep my perspective. God will use us, his sinful redeemed creatures, to further his Kingdom regardless of how we handle issues such as this. My sincere hope is that the spirit of willingness to communicate in love with each other and to work together as was exemplified by the synodical committee, will become evident and grow throughout the denomination.

Margaret Griffioen-Drenth,  
Burlington, Ont.

### Stop the debate, we're tired

We had resolved throughout this present controversy to keep our counsel and allow those with firmer convictions to decide the issue. We treasured the false hope that the verdict of Synod '92 would finally end this marathon of divisive feuding. We were (and still are) prepared to live with whatever decisions were made.

Now, however, our resolve has faded. We must protest. Dissatisfied with

synod's compromise, those who have led us, lo, these many wearisome miles now would have us continue interminably on. Stop! We're exhausted! It must be obvious to all by now that we are not gaining new ground but merely going around in endless circles. Further argument will merely serve to entrench both sides more deeply in their respective positions.

I suggest that you declare a six month

intermission in this debate, during which time no more letters be printed on the topic of ordaining women. Surely there must be something of greater eternal value for C.C. readers to do. Perhaps a prayerful reading of Isaiah 1: 10-17 would remind us where God wants our priorities to lie.

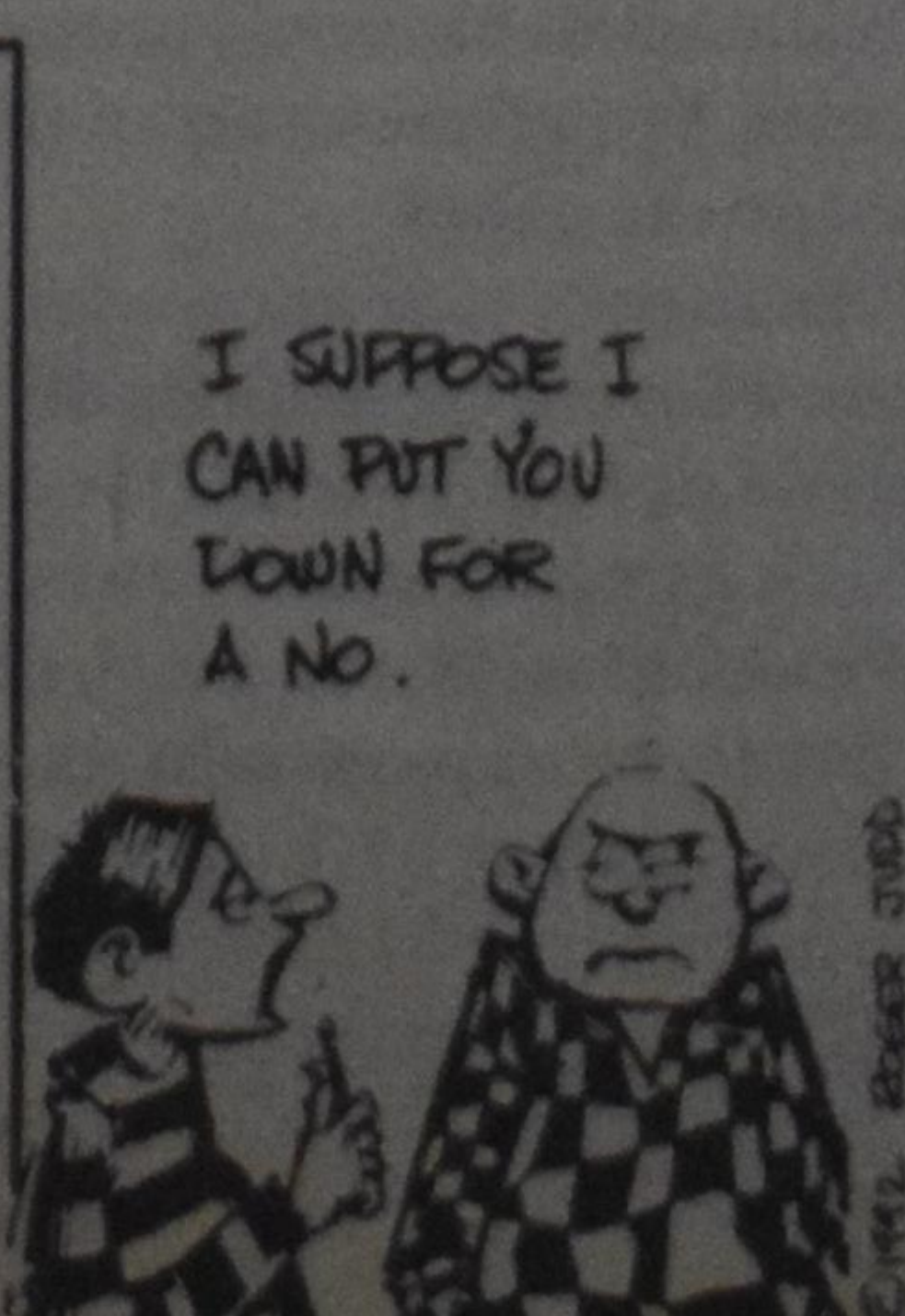
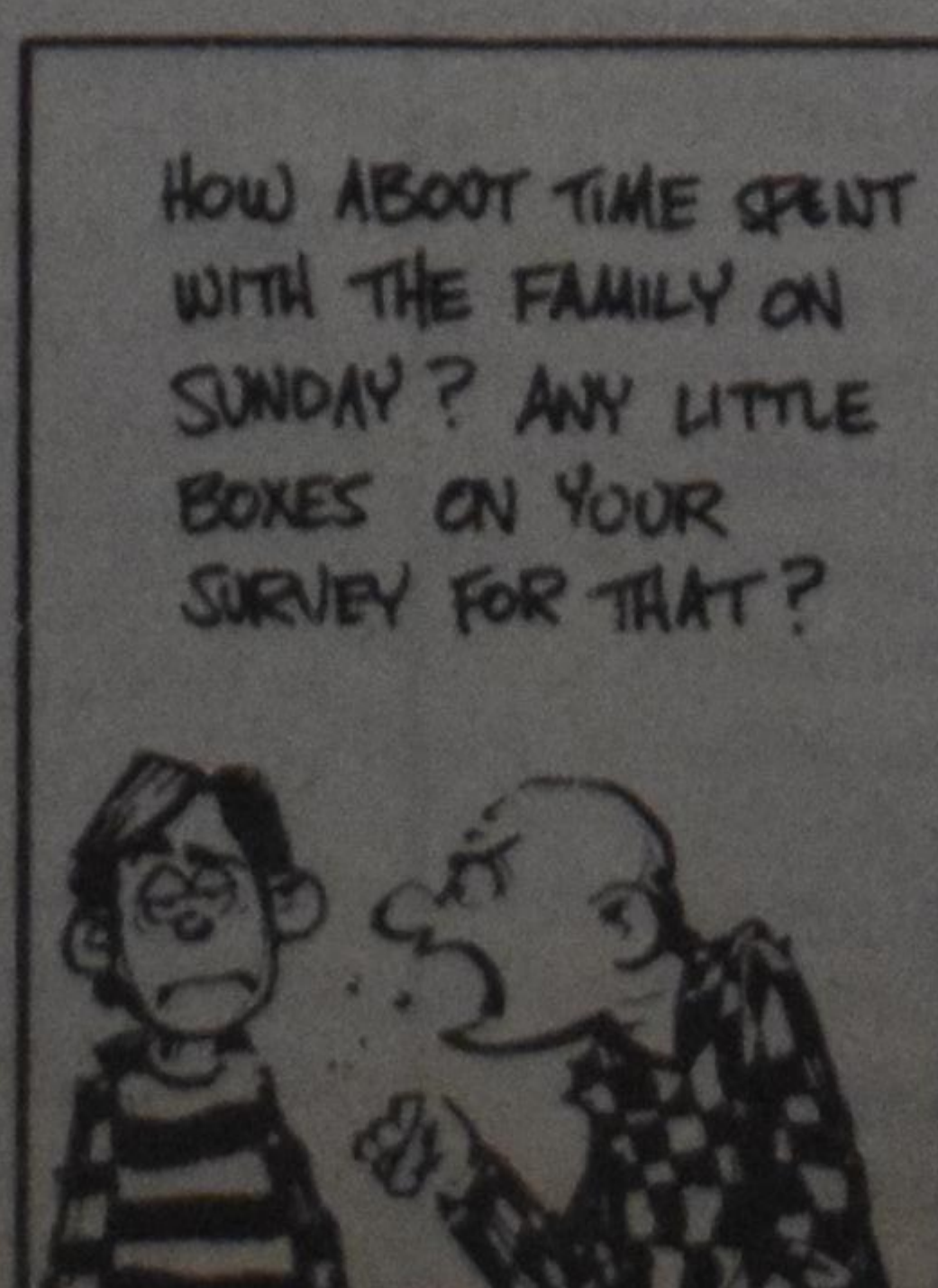
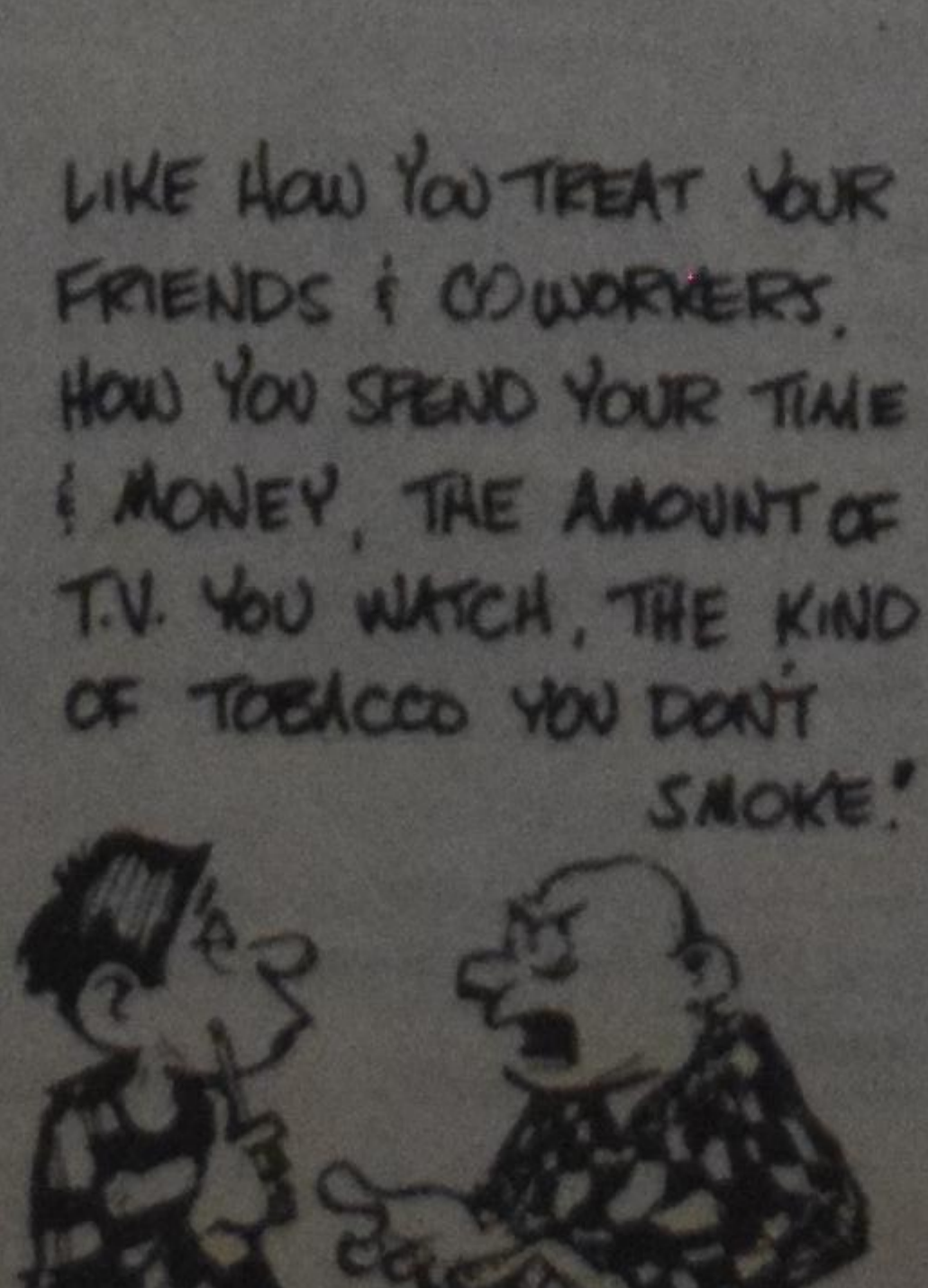
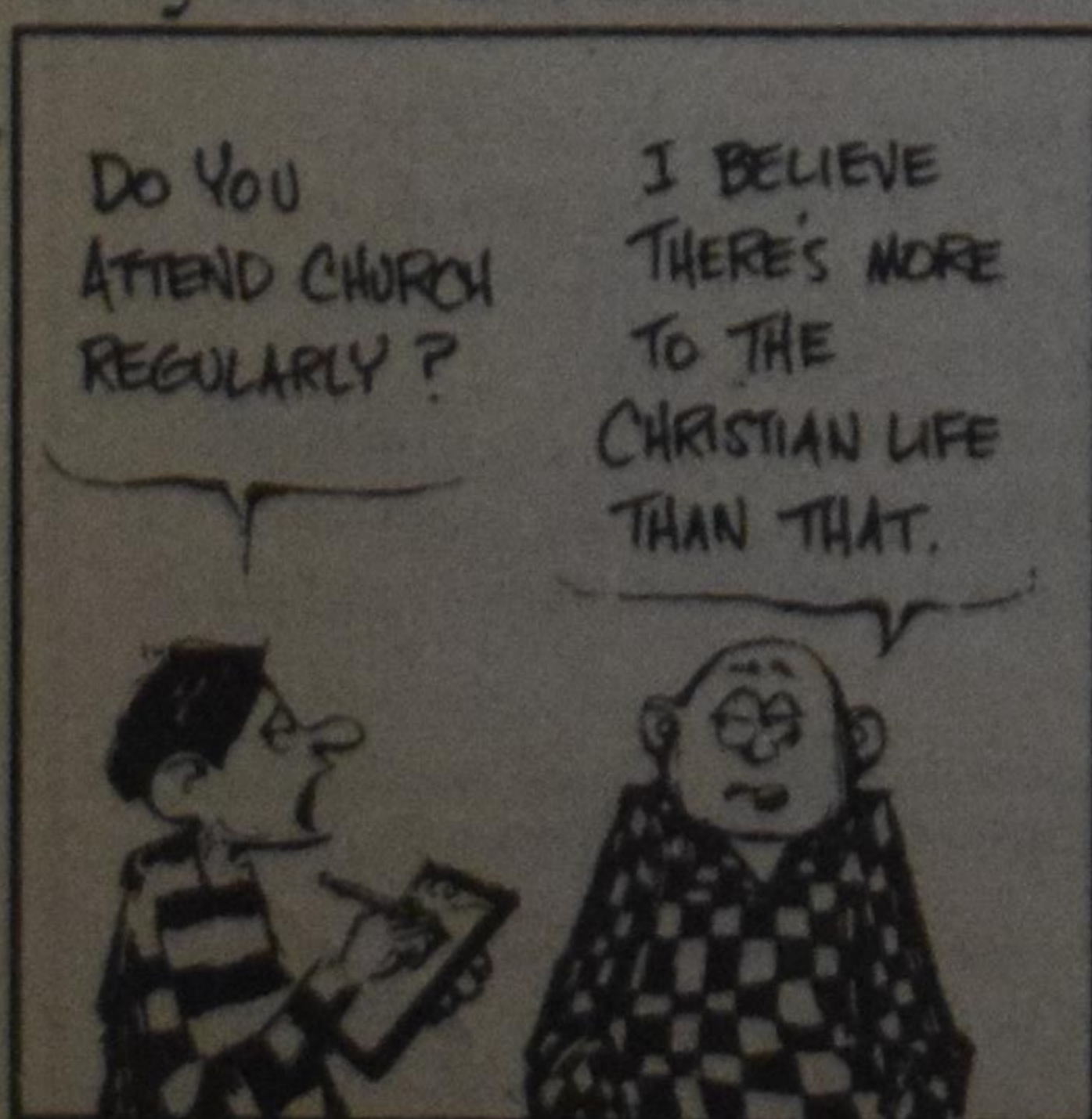
Harry & Judy Kort,  
St. Catharines, Ont.

### Church wandering in self-made Sinai

How can a synod which unequivocally denounces sexual abuse and family violence fail to correlate the sin of chauvinism and male dominance with the absence of gender equality in the consistory room?

Since it was blind to draw this connection it fails to bestow authority on its conclusion. Must we now wander in our self-made Sinai as a dysfunctional church for another 20 years?

Jim Visser,  
Edmonton, Alta.





## Letters

### We must hear the pain and stop the exploitation

In the June 5, 1992, issue of C.C. a Dr. Long tells us that the apologies [to Natives] made by various church denominations are a public expression of repentance. He goes on to say that repentance must bear fruit.

I would like to share with you and your readers a recent visit to the Lubicon Nation at Little Buffalo. On June 11-12 a team of seven people representing four national denominations, the Aboriginal Rights Coalition and the Edmonton Interchurch Committee on Aboriginal Rights visited Little Buffalo and toured much of their traditional land.

Soon after arriving in Little Buffalo, our delegation, led by two Lubicon guides, was taken on a four-hour, 200 km tour by four-wheel drive of some of the traditional Lubicon hunting grounds. We were awestruck at the rugged beauty of the land: the lakes, boreal forests, prairie grasslands, thick brush and bush areas and muskeg. This was territory requiring the most complex of survival skills to survive in, territory in which the Lubicon truly feel at home and care for it deeply, a land that has sustained them and given them pride and security.

#### A ravaged home

The past 10 years have seen unprecedented "development." Today the territory is crisscrossed with roads, geological cutlines (25 foot swaths cut through the countryside used to test for the presence of oil). Countless wells dot the entire area.

We were also shown the areas where clearcut logging had begun last winter before Daishowa agreed not to log for one year: large barren areas stripped of all vegetation. We drove through areas where forest fires had destroyed flora and fauna. In 1980, fire destroyed as much area as in the previous 20 years. A few of the blazes were known to have started due to the increased levels of human activity.

I was struck by the observation that during the entire four-hour tour, not one four-legged creature was seen.

By 1983 the previously viable traditional economy of the Lubicon people had been for all practical purposes totally destroyed. Between 1979 and 1982, the oil companies drilled

more than 400 wells within a 15-mile radius of the Lubicon community of Little Buffalo. In 1979, the Lubicon took 219 moose, their primary source of food; that number dropped to 19 moose by 1983. In 1982 10 per cent of Lubicon adults were on welfare; four years later, 95 per cent subsisted on welfare.

#### Social fabric deteriorates

As a result of such destruction, the Lubicon people's traditional way of living off the land was devastated. As the traditional social structures fell apart, the Lubicon began to experience all kinds of social problems.

After eating a meal with approximately 30 Lubicon members, we attended a community meeting to discuss the current social, physical and spiritual health of the band. We spent three hours listening to their pain and despair.

We listened to stories telling of the consequences of alcohol abuse as a result of having their means of livelihood taken away and being left with no alternatives for meaningful economic activity. Alcohol abuse has increased among young people. Stillbirths and premature births have dramatically increased.

We heard parents tell how the local school system is undermining traditional values by negating the traditional teachings: as a result the young people are losing respect for their elders.

Throughout our visit we were impressed with the resiliency, patience and inner fortitude of the Lubicon. But we were keenly aware that they are desperate: the fatigue and feelings of helplessness were obvious.

It is time that we Christians stop and listen to what the aboriginal people of Canada are saying about resource development and conservation. We need to repent as King Ahab did after Elijah confronted him with his crime of stealing Naboth's vineyard — his inheritance from the Creator.

**John Stellingwerff, Chairperson,  
Edmonton Interchurch Committee  
For Aboriginal Rights.  
Director, Edmonton Native Ministries  
of the Canadian Council of Christian  
Reformed Churches.**

### The Reichmanns only protecting what is theirs

Mr. Kuiken apparently feels that looting and plundering in Los Angeles, clearly acts of disobedience, is no different from fighting for what is rightfully one's property (C.C. June 19). What is wrong with being wealthy and accumulating wealth? We read of many people in the Bible who were wealthy and were at the same time friends of God. The Reichmanns are very capable business people — also people of great charity — whose ethics so far have been beyond reproach.

According to Mr. Kuiken, the Reichmanns are trying to protect their worthless real estate empire from financial collapse. Their real estate certainly is not worthless. And what is wrong with protecting what is one's own? Mr. Kuiken writes that the Bay Street bankers should be embarrassed

that they so easily fell victim to a simple con and that the public is waiting for the axe to fall, anticipating another costly bail-out of free enterprise gone amuck. Mr. Kuiken, free enterprise gone amuck? A costly bail-out? So far the Reichmanns have only protected what is theirs. Would the writer of the article not do the same?

Does the writer know what it means to lose what one has built up during a lifetime of hard work? Does it matter if this is a small business or a large one? We would think not. Maybe some Christian compassion for those who stand to lose or have lost what they built up during their lifetime is more in line with what Christ teaches us.

**Gerald Schroer,  
Oshawa, Ont.**



### Stumbling in darkness

Once a year, elected ministers and elders of the Christian Reformed Church throughout Canada and the U.S. meet to deliberate agendas which consist of items pertaining to organizational structures, finances, church agencies, ministerial candidacies, various committee reports and doctrinal issues that confound and confuse. For the last 20 years the issue of women in ecclesiastical offices has surfaced repeatedly. In 1988, the synod opened up the office of deacon to women. In 1990 it was decided that the offices of elder, evangelist, and minister should be extended to women as well, pending approval this year.

The 1990 synodical decision was met with incredulous astonishment by men and women in the CRC. How had Synod 1990 made such a vast leap forward in addressing the existing inequities? The delegates who reported to their various constituencies described this synod as the "praying synod." Prayer partners and prayer groups had met regularly and frequently throughout the two week gathering and when the time came to deliberate, it was the Spirit of God which moved among the assembly.

This was to be the year of ratification for all those hopeful women who were using their gifts in God's service as adjunct elders, potential ministerial candidates, leaders of deacons and educational experts. For those who felt that Synod 1990 had acted unbiblically, impetuously and under the influence of secular voices, 1992 was to be the year of non-ratification, of returning to the 1988 status quo of women as potential deacons only.

#### Darkness descends

Like its 1990 predecessor, the 1992 synodical delegates also had prayer partners and prayer groups to sustain and inspire. But as the day of deliberation and decision wore on, the lights went out. A power failure had thrown parts of Grand Rapids and Calvin College, where synod was meeting, into darkness. Calvin was able to activate its own generators and light was returned to the assembly. At the end of the evening, the weary assembly voted not to ratify and one cannot but help and wonder whether the power failure was symbolic of men worn down by debates, threats of disunity and fears of fragmentation.

To salvage the gifts of women for continued and growing development in the institutional church, synod adopted a "fatherhood" statement that would include "allowing women to teach, expound the Word of God, and provide pastoral care, *under the supervision of the elders.*" I describe it as a fatherhood statement because it patronizes. Affectively, it depresses because it is akin to the paternal pat on the head that says: "Now run along and be a good girl as you've been told."

Cognitively, it makes little sense, since every ordained minister signs a form of subscription in which he declares "to submit to the judgment of the consistory (elders)" in all teaching and preaching for the maintenance of "unity and purity in doctrine," and thus he is *under the supervision of the elders.* Our worship services bear regular witness to this as elders shake the pulpit-ascending ministerial hand.

What does it mean? Essentially, it means that we are expected to be grateful that synod only set the clock back a few years in an inevitable change to full partnership in the Gospel. Practically, it means that every CRC woman now has to decide whether: (a) to accept and develop gifts "by the grace of the elders"; (b) to search for alternative ways to serve God and his people; (c) to withdraw and relegate the institutional church to the periphery of real-life experience; (d) to submit to the feelings of helplessness this edict engenders. May God help us all.

*Alyce Horzelenberg Oosterhuis is assistant professor of education and psychology at the King's College in Edmonton.*



## Film/Music

## Indigo Girls keep the pace

### Rites of Passage



*Indigo Girls*  
1992 Epic Records (Sony Music  
Entertainment Inc.)  
Reviewed by Bill Fledderus

The latest recording by the Indigo Girls, entitled *Rites of Passage*, maintains the pleasing vocal harmonies and fine acoustic guitar playing of their last release but again falls short of the quality of their award-winning debut.

The duo is in top form, musically and lyrically, with the opening songs "Three Hits" and "Galileo," and later with "Chickenman." But some of the other songs lack the energy, melodic line or the concise, incisive lyrics of earlier releases.

The Indigo Girls are Emily Saliers and Amy Ray of Athens, Georgia, two folk/rock artists proficient at songwriting, singing and playing acoustic guitar. Together they create songs with unique harmonies, thanks to the contrast in timbre between Ray's distinctively hoarse stylings and Saliers' smoother, sometimes soaring vocals. There's a contrast, as well, between their guitars and their personalities.

#### Exploring relationships, gaining self-knowledge

Their lyrics often deal with relationships and self-knowledge and explore Christian themes using literary language. The songs written by Saliers are often emotionally incisive and confessional, while those by Ray tend to be more enigmatic and ambiguous.

In one song on *Rites of Passage*, Ray identifies herself with the prophets Jonas (a variant spelling of Jonah) and Ezekiel, while in others Saliers identifies herself with the persecuted astronomer Galileo, "King of night vision, king of insight"; and with Virginia Woolf, a 20th century British novelist, critic and diarist who ended her life with

suicide. Ray's former political concerns are almost absent, although in one song she does charge Nashville with racism.

The Indigo Girls use various studio and guest musicians to fill out their arrangements, and incorporate such traditional instruments as the fiddle, whistles, uilleann pipes, bouzouki and bodhran. Studio musician Sara Lee deserves special note for her imaginative bass playing.

*Rites of Passage* is marked by some unusual percussion instruments and rhythm arrangements, thanks to guest drummer Budgie, on loan from British group Siouxsie and the Banshees. Two other Banshees, Martin McCarrick (cello and accordion) and Talvin Singh (other percussion) also play on the majority of tracks.

Ray's most moving song, "Chickenman," is typically her most puzzling: it paints the Devil as a sort of road-kill demon, in a style owing at least some inspiration to the songs of Siouxsie and the Banshees. In "Jonas & Ezekiel," Ray sings about angels and devils of the land in an apocalyptic tone at times reminiscent of Patti Smith.

Ray also offers a solo interpretation of Mark Knopfler's "Romeo and Juliet," as well as two fine songs apparently influenced by the late poet Frank Stanford, the rocking "Three Hits" and the elegiac "Cedar Tree."

Saliers laments the wonderful troubles of love in "Love Will Come to You" and "Ghost" (about a former lover, but perhaps also about Christ), the fear of flying in the humorous "Airplane," and her desire that "if the world is night, shine my life like a light" in "Let it Be Me."

Fans of the Indigo Girls who liked their 1990 album *Nomads-Indians-Saints* will not be disappointed by *Rites of Passage*. But potential new fans should be advised that the best album to start with is still their 1989 release, called simply *Indigo Girls*.

## Cinema summaries

Marian Van Til

### A League of Their Own

**Rated PG**

*Stars Geena Davis, Lori Petty, Tom Hanks, Madonna, Jon Lovitz, David Strathairn. Directed by Penny Marshall.*

When Canadian and American men went to war during World War II, many of the women who stayed home did more than stay home: their help was needed, even courted, to do factory work and other jobs not then considered "women's work" to keep the war effort and the economy moving.

But during that time there was also a need for recreation, something to get one's mind off stark reality. And what better than baseball, "America's national pastime?" The only trouble was that from within the ranks of the Major Leagues, too, men were off at war.

So what about "allowing" women to play baseball — not just pick-up softball, but real, professional, high-calibre baseball?

The idea was Phil Wrigley's (chewing gum and baseball magnate after whom the Chicago Cubs' home field is named). Wrigley's idea was to organize a women's (or "girls'," as he called it) pro league for a year or two to fill the void till the war was over and *real* baseball could get under way again.

#### An 'unnatural' act

Initially, many people thought Wrigley was crazy. Most people assumed that women playing baseball was "unnatural"; it would "defeminize" them. And in any case, they certainly wouldn't be capable of playing at a professional level. Consequently, who would want to watch a bunch of "girls" humiliate themselves and their families?

But Wrigley persisted, quickly putting together the (All-American) Girls Professional Baseball League. The fact was, there were enough women across North America who had learned from their brothers and fathers how to play, and play well, that when scouts were sent out they had little trouble finding enough good players for the league. The GPBL was centred in the American Midwest but was made up of women from across the U.S. — and a few from Canada too.

Contrary to Wrigley's intention that the women would simply go back home and dissolve into happy family life when the men returned from war, the league flourished from 1943 to 1954, finally done-in by the reassertion of more conservative social mores, the resurgence of the National and American Leagues and by television.

*A League of Their Own* presents a fascinating glimpse into the GPBL. It's a rousing and romantic story, though one suspects that *living* the real story was somewhat less romantic: the tedious life on the bus and in boarding houses in one town after another; the strict chaperoning and dress codes; the being forced to attend charm school (!); the constant control, on and off the field, by male managers and sponsors, as if the women — many of whom were married — were children who needed constant supervision.

#### Motivations

*A League of Their Own* zeroes in on two sisters who play for the Rockford (Illinois) Peaches. Despite her previous lack of baseball experience, Geena Davis is totally convincing as Dottie Hinson, a savvy catcher and the older and wiser of the two sisters. Lori Petty plays Kit, a pitcher, who both looks up to and resents her older sister's abilities and natural dominance.

Tom Hanks, looking purposely scruffy and overweight, plays Tommy Dugan, the Peaches' manager, a fictional compilation based

on several hard-drinking players-turned-managers at the time. And, yes, Madonna is present as a "bad girl" outfielder (is she acting?). But don't let that spoil a good movie for you; she's just one of the larger ensemble of diverse characters who make up the team.

As a woman, director Penny Marshall obviously knows how women relate to each other when in close-knit groups. Everything about these characters, their motivations, and their relationships — both with each other and with men — rings true. And, of course, they are no mean baseball players. Or at least the film makes them appear that way, which is all that's necessary.

#### What about now?

*A League of Their Own* is an inspiring story both for women and for baseball fans. It lets one gauge the positive aspects of how far women, and society in general, have come in five decades.

But the story is also slightly bittersweet. Male sports at virtually every level still dominates sports in general; and a huge percentage of girls and women's teams of all kinds are still coached or managed by men.

The number of women sports fans and competent athletes is growing steadily. There are now a couple of professional women's leagues in a couple of sports (which get almost no press, incidentally).

More women enjoy and play baseball, especially, than ever before; and many who play have the skills to be professionals. This film naturally makes you ask: isn't it about time that, once again, they get a league of their own?

See page  
19 for  
events.

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# Church

Marian Van Til, page editor

## Commission to monitor religious liberty worldwide

WHEATON, Ill. (WEF) — World Evangelical Fellowship (WEF) officials have launched a commission on religious liberty that will promote the cause of religious freedom throughout the world. The commission will pay particular attention to advocating and protecting the freedoms of evangelical Christians.

"There is no single issue that is causing more problems for the evangelical community

around the world than religious liberty violations," said Dr. David Howard, international director of WEF, which is headquartered in Singapore.

The newly established commission will issue research reports on specific country violations and religious liberty-related questions, co-ordinate an advocacy response among parliamentary bodies and bestow a bi-annual "Religious Liberty Award."

Members of the commission are drawn from the WEF constituency around the world and include an advisory council of regional experts, legal scholars and human rights activists.

"It is our hope that we can promote unity in the evangelical community by supporting our brothers and sisters in Christ who are persecuted for their faith," said Brian O'Connell, who

served as co-ordinator of the steering committee which developed the commission. O'Connell is from the U.S. and works for the National Association of Evangelicals (NAE) there.

"The commission will promote religious liberty for all faiths and will seek to work with other human rights organizations, but our advocacy will be primarily on behalf of the WEF

community," said steering committee chair John Langlois of the Channel Islands.

World Evangelical Fellowship, which represents 100 million evangelicals in nearly 70 countries, was formed to help strengthen the church, provide a unified voice for evangelicals and to express in practical ways the equality of all its members.

## Evangelical minority forms association in Croatia

ZAGREB, Croatia (EP) — The evangelical minority in predominantly Catholic Croatia are forming the Council of Evangelical Protestant Christians in Croatia this summer, according to the German Evangelical Alliance.

Organizers hope the council will give Evangelicals a greater influence on church and social life in the predominantly Catholic nation. Up until now there has only been a loosely formed "Association of Evangelical Church Workers of Croatia."

The council's purpose is to help congregations find and adopt their new role in society amid the social changes following the fall of the Yugoslav communist

government, according to organizers.

According to the Christian Information Service (Zagreb), Evangelicals want to make a specifically Christian contribution to the development of democracy in Croatia. Evangelical churches are already involved in humanitarian relief work for victims of the civil war. Some of the relief work is accomplished with the help of foreign Christian organizations.

In other news from Croatia, officials of the Protestant Training College announced that the school will not return to its buildings in the contested Osijek, in spite of a cease-fire in the war between Serbia and Croatia.

Teachers and students had to evacuate the college on October 1, 1991, due to consistent firing on Osijek. They found temporary accommodation in Hodos and Zenavlju in

Slovenia, and the faculty is now using the rooms of a Lutheran church. The board of the school, which has about 50 theology students from 12 East European and African

countries, decided to remain in Slovenia for the rest of the year because the armistice is constantly being broken.

## U.S. judge decides life begins at conception: drops trespass charges against pro-lifer

WICHITA, Kan. (EP) — A Kansas judge ruled last month that life begins at conception, and freed a pro-life activist who said she was trying to prevent a greater harm when she trespassed at an abortion clinic.

Sedgwick County District Judge Paul W. Clark accepted Elizabeth Ann Tilson's argument that she was justified in blocking access to the clinic because she believed that humans were being murdered there. Tilson used the "necessity defense," which argues that a lesser crime can be excused if it is committed to prevent a greater crime.

In her defense, Tilson called experts in obstetrics, gynecology, and genetics, all of

whom testified that life begins at conception.

Clark wrote that Tilson believes "that the premature termination of pregnancy by surgical procedure terminates life." He added, "This scientific evidence of Mrs. Tilson's demonstrates that the scientific community has proved through research and discovery what Mrs. Tilson believes by intuition."

Clark said his ruling was limited to Tilson's case, but pro-life groups say it could lead other judges to examine the issue of when life begins. Tilson was one of about 1,700 pro-life activists arrested in Wichita last summer for their involvement with Operation Rescue

demonstrations.

Steven Graber, the Rutherford Institute attorney who handled Tilson's defense, said, "This case is a rare event in judicial history. If this case is appealed and finds its way to the United States Supreme Court, it presents the most formidable challenge to *Roe v. Wade* ever."

Graber added, "The experts put on evidence that attacks the fundamental evidence of *Roe v. Wade*. That case only deals with unborn babies as potential life. These experts say there's no such thing as a potential life and that life begins at conception."

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## Rabbi produces home-worship videos

Bill Fledderus  
SAN DIEGO, Calif. — Rabbi Wayne Dosick is marketing a new line of videotapes called "Video Synagogue." The 45-minute tapes are recordings of the cheery, chunky Dosick leading Jewish religious services for use with home videocassette players.

In a recent *San Francisco*

*Chronicle* article, journalist Steve Rubenstein interviewed Dosick.

"Everywhere God's people gather, even by means of a television set, becomes holy and sacred," says Dosick in the article. Dosick's Friday evening Sabbath services even have the words right on the screen for the worshiper to recite. He instructs viewers to

stand at appropriate moments and then lets them know when they can sit down.

"Every age uses the advances that modernity has given us," says Dosick in the article. "We're not saying you don't have to attend synagogue anymore. Look, you get a better workout at a gym than with Jane Fonda [videotapes], don't you?"

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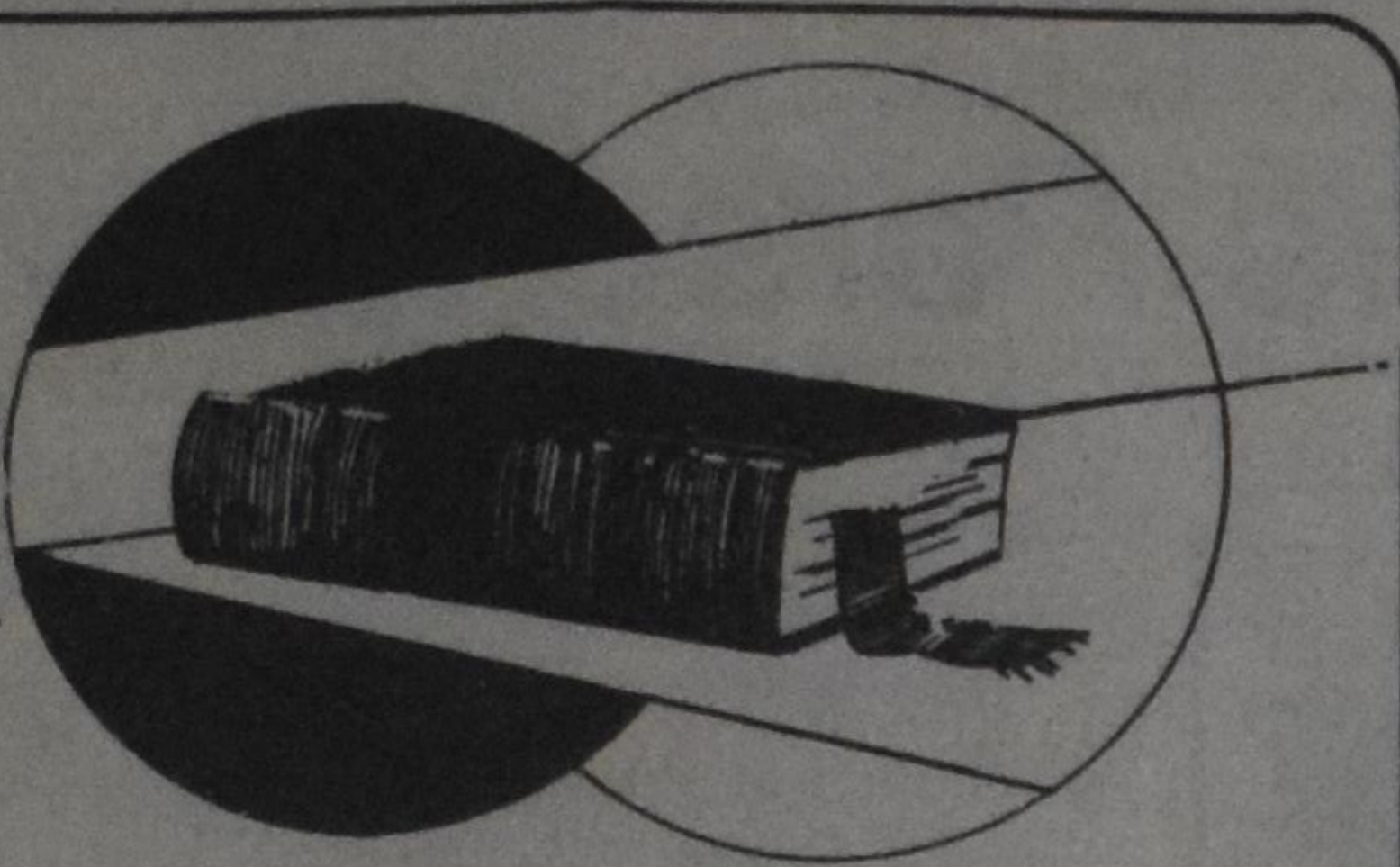
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Bible  
Notebook

Al Wolters



Vision for the people

“Where there is no vision the people perish” (Prov. 29: 18 KJV).  
“Where there is no revelation, the people cast off restraint” (Prov. 29: 18 NIV).

One of my pet peeves is the misuse of Scripture by politicians. It is bad enough that the prevailing ideology of our political culture makes a sharp division between religion and politics (often justified by a misleading appeal to “the separation of church and state,” which is something quite different), but it is particularly galling when politicians occasionally drop their supposed religious neutrality to throw in a reference to Scripture (after all, a lot of voters are Christians), and then show by their use of the Bible that they don’t have the foggiest idea what the text they quote actually means.

Lyndon Johnson and ‘reasoning together’

A particularly repugnant example was the frequent use which the American president Lyndon Johnson used to make of the phrase “Come let us reason together” from Isaiah 1: 18. He used this phrase to mean: “Come on, let’s negotiate our differences like reasonable human beings,” whereas in fact the phrase in context is the voice of God addressing faithless Israel, and meaning in effect: “Let’s settle the matter in court!”

Of course it doesn’t help that these political “clips” from Scripture are generally from the old King James Version, which often uses an old-fashioned English that is no longer understood, either by politicians or their audience. But they are effective all the same, because these quotes have a familiar ring to them; and even the secularized voter of today has a vague sense that they must embody some ancient wisdom that ought to be respected. In this way Scripture is not infrequently misused to promote a modern political agenda and secular ideology.

Bill Clinton and “the vision thing”

I was reminded of all of this a few weeks ago when I was listening to Bill Clinton, the Democratic nominee for president of the United States, deliver his acceptance speech at the Democratic National Convention. At one point in his speech he said, “As the Scripture says, ‘Where there is no vision, the people perish,’ ” and proceeded to use this text to lambast George Bush about “the vision thing.” He was very explicit about what he meant by “vision” in this context: it was some grand imaginative conception of a better world to which one is committed, and toward which one strives. This sense of “vision” is quite a modern one (a rough equivalent is “dream,” as in Martin Luther King’s “I have a dream,” or in “the American dream”), and is a stock-in-trade of political speechwriters and editorialists.

But of course this has nothing to do with the “vision” of Prov. 29: 18. The Hebrew word here is *hazon*, which refers specifically to *prophetic* vision. And since the “vision” of a prophet, in biblical usage, refers to both verbal and visual communication (the “vision of Obadiah,” for example, refers to the words of the book of Obadiah), the *hazon* of which Proverbs speaks here refers to prophetic revelation in general. That is why the NIV translates the word simply as “revelation.”

The second half of the text is, “But blessed is he who keeps the law (Hebrew *torah*),” where *torah* stands as a parallel expression to *hazon*. In other words, Solomon is saying here that the welfare of God’s people depends on observing “the Law and the Prophets,” that is, the revealed Word of God. This proverb is therefore restating the basic law of the covenant: obedience to God’s word brings blessing; disobedience brings disaster. It has nothing to do with the bold imaginings of human visionaries, except insofar as those human dreamers of dreams explicitly gear their imagination to God’s revelation as given in the Bible. There is no room here for the separation of religion and politics.

Al Wolters teaches religion and Greek at Redeemer College, Ancaster, Ont.

World Relief produces curriculum on Christians’ responsibility to the poor

WHEATON, Ill. (EP) — World Relief Corporation recently released “Feed My People!,” a curriculum designed to help Christians recognize their responsibility to the world’s poor. The curriculum was produced in response to a request from an evangelical denomination.

“Feed My People!” is a biblically-based, interactive six-week course designed to provide students with a practical challenge to turn learning into action. The curriculum includes six graded units: primary (Grades 1-3), junior (Grades 4-6), junior high, senior high, adult and intergenerational family groups.

“I heartily endorse this curriculum for home or church,” said author and speaker Jill Briscoe. “Material like this wonderfully focuses our attention on a hurting world. These studies can fuel our children’s involvement at an early age and perhaps our own at a later one, pointing us towards a caring lifestyle.”

Visually oriented

Activity sheets in each unit may be photocopied for use by students. Activities designed for each group include games, projects, quizzes, Scripture searches, etc. Each unit incorporates several videos showing footage of needs around the world and the work of the evangelical church to meet these needs. All videos necessary for teaching any of the units are contained on a 90-minute tape.

“Feed My People!” was produced by World Relief Corporation, the relief, development and refugee assistance arm of the National Association of Evangelicals,

with assistance from the Evangelical Covenant Church of America. Each unit was written by professional Christian educators. The

National Christian Education Commission of the National Association of Evangelicals also provided resources and review of the material.

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# The Faith of Columbus

## A Lesser-Known Dimension of His Personality.

Humberto M. Rasi

The Holy Scriptures testify in the Old Testament, by the mouth of the prophets, and in the New [Testament], by our Saviour Jesus Christ, that this world will come to an end: Matthew, Mark and Luke have recorded the signs of the end of the age; the prophets had also abundantly foretold it. Christopher Columbus. *Book of Prophecies*, Folio 5.

Certain events forever alter the course of human history. The voyages of Christopher Columbus, which marked the beginning of regular contacts between Europe and the continent that was later to be named - quite unjustly - America, was one of those pivotal world events.

It is quite possible that other Old World mariners had visited these lands before Columbus and his crew set anchor off a small island of the Bahamas. However, his voyages captivated the European imagination like nothing before and initiated a series of trans-Atlantic exchanges that eventually affected the entire planet.

Columbus publicized his discoveries broadly, stimulating others to follow the sea lanes he had pioneered. In addition to introducing many kinds of animals and plants to the New World, his ships returned to Europe carrying America's natural wealth. The Admiral had the good fortune of being backed by a young kingdom ready to carry out vigorous exploration and colonization of the newly discovered territory.

In addition, his timing was good. Intrigued by Marco Polo's Asian travels, tempted by the Portuguese explorations of Africa's coast, and blocked by the Turks in its eastern overland trade routes, Europe was ready to expand its economic frontiers westward.

The key factor in this global shift was an obscure seaman who for seven years had been trying to obtain financial backing to open commercial contacts with the Orient by sailing toward the uncharted West. By the time Queen Isabella of Castile and King Ferdinand of Aragon finally agreed to become his sponsors, Columbus was a 41-year-old widower with two sons and debts to pay. But his life was about to take a drastic turn.

### Mixed motives

Interwoven in Columbus' complex personality are three motives that propelled him to undertake four voyages between 1492 and 1504, which led to an ever-expanding coastline. Although these explorations did not corroborate his projections of reaching Japan (Cipango), China (Cathay), and India - he had underestimated the distance - they did open a vast continent full of potential for Europe.

The first dimension of his personality is the better known: Columbus the brilliant seaman and inquisitive explorer. Based on his readings and extensive travels - from the island of Chios in the Aegean Sea, to Iceland, and African Guinea - the Admiral had conceived a plan that would allow his ships to sail in both directions across the Atlantic, pushed by trade winds and westerlies he had carefully plotted. As he explores the coastlines of an emerging continent, Columbus records with fascination details about the vegetation, the fauna, the crafts, the natives, and their customs.

The second dimension has become the focus of recent revisionist attacks: Columbus the ambitious and exploitative entrepreneur. There is no doubt that in his dealings with the monarchs of Castile and Aragon, the astute mariner-merchant obtains important concessions for himself and his descendants in the event that his plan succeeds. He is assured nobility rank, the title of admiral, viceroy, and governor of the territories he conquers for the crown, and one-tenth of the enterprise earnings. Moreover, his travel diaries reveal a fixation with gold objects, gold prospects and the commercial value of the products he observes. In addition, during the second voyage he allows his associates to impose forced labour on the Hispaniola natives. This cruel treatment, already known in Europe, later becomes the accepted practice bringing misery and death, first to the native



Even the face of Columbus is not well-known as artists attempt various portraits.

Indians and later to millions of African slaves.

The third dimension of this explorer is the least known: Columbus, Bible student and Christian visionary. In spite of evidences of the Admiral's spirituality in his own writings, many historians have either minimized or ignored this intriguing facet of his personality. The fact is that through personal study of the Scriptures and of several commentators, Columbus came to see his voyages as part of God's providential leading in history as well as in his own life. The Enterprise of the Indies, as he called it, had a double purpose for him: spreading the Gospel among the unreached people and obtaining the funds necessary to free Jerusalem from the infidels, thus ushering in Christ's second coming.

Even in his name, Columbus saw a hint of the special role God had assigned to him. In fact, *Christoferens* (the Greek root of his given name) means "Christ bearer," and around 1498 the Admiral began to incorporate this meaning into his enigmatic signature.

These, three motives - discovery, profit, and evangelism - are interwoven in this fragment of his log for October 16, 1492 - four days after his first landing - as he surveys the Bahamas:

*This island is very large and I have decided to go around it because, as I understand it, either on or near it, there lies a gold mine.... These people are like those of the other islands and [they share] the same language and customs, except these seem more civilized, easier to deal with, and more astute.... I am not aware of any religion among them, so I think they could easily become Christians because they are very intelligent. It's amazing how different the fish here are from our own.*

### An unusual document

In November 1500, after returning from his unfortunate third voyage and before sailing again in May of 1502 on his fourth and final crossing, Columbus had time for study and reflection. During this period, he compiled a broad selection of prophetic passages from the Vulgate Bible and several commentators that in his view connected his providential understanding of history to his voyages. The original manuscript of this compilation, which has come to be known as Columbus' *Libro de las profecias* (Book of Prophecies) was kept by the Admiral's son Hernando and was later placed in the Colombina Library at the Cathedral in Seville, Spain.

The *Book of Prophecies* remained untranslated for almost five centuries.

The first section of the manuscript consists of an exchange of letters between Columbus and Fray Gaspar Gorricio, a Carthusian monk residing in Seville. In his letter, written from Granada (September 13, 1501), the Admiral sends to his friend the compilation and asks him to review and expand it. Gorricio responds from Seville (March 23, 1502), returning the manuscript and adding: "Sir, little have I added and interjected. You will see it in my handwriting; I submit everything to the correction of your spirit and prudent judgment." (Fol. 1. revs.)

After a few quotations that reflect Columbus' hermeneutics, the manuscript includes an important letter written earlier by the Admiral to the King and Queen.

This epistle allows us to reconstruct Columbus' self-image:

*At a very early age I went to sea and have continued navigating until today. The art of sailing is favourable for anyone who wants to pursue knowledge of this world's secrets. I have already been at this business for 40 years. I have sailed all the waters which, up to now, have been navigated.... I found Our Lord very well-disposed toward this my desire, and he gave me the spirit of intelligence for it. (Fol. 4.)*

The Admiral recounts, the way in which God had miraculously guided him in planning and executing the voyages to the Indies. Then he urges the monarchs to launch an expedition to rescue Jerusalem from the infidels. The letter reveals Columbus' mature spirituality as he frankly acknowledges his past mistakes:

*I will speak of one [scriptural truth] because it is relevant to me, and every time I meditate on it, I feel rest and contentment. I am the worst of sinners. The pity and mercy of our Lord have completely covered me whenever I have called [on him] for them. I have found the sweetest consolation in casting away all my anxiety, so as to contemplate his marvelous presence (Fo. 5 revs.)*

Columbus had a balanced understanding of the role of the individual within a providential view of history:

*No one should be afraid to take on any enterprise in the name of our Saviour, if it is right and if the purpose is purely for his holy service.... The working out of all things was entrusted by our Lord to each person, [but it happens] in conformity with his sovereign will, even though he gives advice to many (Fols. 5 revs., 6.)*

The bulk of the manuscript consists of Bible quotations and commentaries organized in three parts, which look to the past, the present, and the future. Most of Columbus' quotations come from the Psalms, Isaiah, the minor prophets and the Gospels. They reveal an unusual acquaintance with the Scriptures for a seaman of humble origins and no formal education.

### An assessment

Columbus' daring enterprise can be understood as an attempt to escape the extremely poor conditions of his childhood and to establish a noble lineage for his descendants. It was also stimulated by the creativity of the Italian Renaissance. He had been born in 1451, just one year earlier than Leonardo da Vinci and Savonarola, and two years before Amerigo Vespucci. While Columbus was conceiving the idea of reaching the Orient through the west, Michelangelo (1475) and Titian (1477) were born. A few years later Raphael and Palestrina would enter the world.

However, neither his cultural milieu nor his family background can explain his steady faith in God, his unusual familiarity with the Bible, his providential view of human history or his clear "Adventist" hope:

*Our Saviour said that before the consummation of this world, all that was written by the Prophets must be fulfilled.... I say that the sign which convinces me that our Lord is hastening the end of the world is the preaching of the Gospel recently in so many lands (Fols. 5, 6.)*

The 500th anniversary of Columbus' voyages is being exploited to carry forward some questionable



# The Fishing Trip

Jacoba Bos

The boy was up while it was still dark but he already knew it would be a beautiful summer day. He was awake even before his grandfather, who had prepared everything the night before for the fishing trip. He quietly got dressed and rolled up his sleeping bag. His grandfather was awake now.

The call of a happy loon was the only sound breaking the silence as they stepped into the small fishing boat. A quick pull on the motor and the boat purred away, cleaving a wedge through the smooth water of Georgian Bay.

The boy shivered with excitement as he watched the rising sun sending sparkling lightbeams over the glasslike surface of the water. This was the day he'd been dreaming of since Christmas when his grandfather had promised him a fishing trip, a trip with just the two of them. Now the day had finally arrived.

"Are we gonna try here, Grandpa?" he asked as the motor stopped.

"Yes, son; you'd better throw out the anchor. This is a good spot to catch some perch. We wouldn't want to catch any bass, now, would we; it ain't the season for that yet, you know? Did you bring the worms?"

"Sure did, Grandpa."

"The boy jumped up, nearly knocking over the tacklebox. His grandfather watched him quietly. Funny how older people don't get mad when you do something stupid, the boy thought.

Soon they were sitting side by side silently staring at their fishing rods, sensitive to every move of the line and every ripple in the water.

"What happens if you catch a bass, Grandpa?" they boy asked.

"I don't think we have to worry about that, boy, there's only perch here, and sunfish," his grandfather replied as he took a sunfish off his hook and threw it toward a swooping seagull.

"Grandpa, my line; it's going right down," the boy suddenly shouted.

"Easy boy, just reel it in calmly. There now; now you're getting it. Over the boat with your rod!"

"Wow, that's a big one!" the boy shouted excitedly. Then, as he eyed the shiny, silvery fish now lying in the bottom of the boat, he stuttered, "Oh, Grandpa, it's a bass!"

"So it is, my boy," the old man said calmly.

"Can I keep him, Grandpa?" The season's open tomorrow and there's nobody around to see it." He glanced around him at the still waters and the rugged coastline.

"No, my boy, the law says we may keep the bass tomorrow, not today, so we have to put it back in the water." He picked up the large, squirming fish and held it up. "It's a beauty, though," he said longingly. "Hand me the oar boy. Here, hold it here." The grandfather laid the oar in the bottom of the boat.

"There now, lay your fish on it."

"What are you doing with my fish, Grandpa?" the boy asked as he carefully placed the coveted catch on the oar.

"Nothing, my boy, just hold him still."



From the depths of his pocket he dug up a pencil stump, he wet it between his lips and carefully marked the outline of the illegal fish on the oar. The boy held the creature down with two grimy hands.

"I bet she weighs more than three pounds," the old man muttered as he gently took it from the boy's hands. "You want me to put it back?" The boy nodded and looked the other way while the fish regained its freedom.

The smell of coffee brewing and bacon frying at other campsites greeted the pair when they returned to shore.

"You just go on ahead while I tie up the boat," the old gentleman said as he skillfully manoeuvred the boat around the crowded dock. "Here, you take the tacklebox."

The boy's heart felt almost as heavy as his grandfather's tacklebox. He trudged along, his eyes on the ground. Soon the elderly man caught up with him, carrying the oar as if it were a trophy.

"Why did you take the oar out of the boat, Grandpa?" the boy asked without looking up.

"So we can show everybody the big bass you caught," the grandfather said brightly. "I'm very proud of you, Danny, because you've shown me that you're an honest fisherman. Here, let me take the tacklebox and you take this."

He handed the oar to his grandson and together they walked to their campsite where they prepared breakfast together.

This fishing trip, alone with Grandpa, would become an unforgettable experience for this 12-year-old who, through it all, learned to love and respect his grandfather very much.

Jacoba Bos lives in Strathroy, Ont.

political agendas. For Christians, the quincentennial offers an opportunity for sober reflection - on the long-range effect of our personal decisions; on our treatment of people who are either different from or weaker than ourselves; on the frequent contradiction between our professed faith and our daily conduct.

## NOTES:

The fragment of Columbus' log is from *Relacion del primer viaje de D. Cristobal Colon* (Buenos Aires: Emece Editores, 1942), pp. 32-33.

Citations from *Libro de las profecias* are from Kay Brigham, trans., *Christopher Columbus's Book of Prophecies* (Terrassa, Spain: Libros CLIE, 1991).

*Dr. Rasi has served as director of the education department of the Seventh-day Adventist Church. This article is reprinted with permission from College and University Dialogue, of which Dr. Rasi is the editor.*



Reproductions of the Nina, Pinta and Santa Maria sail across the ocean.



## Feature

## Gerry and the ugly woman

Lini Grol

One day while I was visiting a school classroom, the teacher introduced me to her eight-year-old students as a Canadian who had grown up in the Netherlands. I liked telling stories to these lively children; it was a nice change from my work as an RN on the pediatric ward in a nearby city hospital.

Obviously there were some children in that class whose ancestors had come from my homeland — blue eyes lit up and fair heads fondly nodded at me as if in recognition. As I was introduced one white-haired boy jumped up and raised his hand.

"Yes, Gerry?" the teacher responded kindly. "Can't you wait till our guest has told us about Holland?"

In an aside she whispered to me, "He's new in Canada."

Gerry shook his head, and turning eagerly to me with shining eyes and almost tripping over his words he asked, "Miss, Miss ..., do you know who stuck his thumb in the dike and saved all Holland from drowning?" I smiled and thought, amused, how often this old story had been told. I would have to explain this legend to the others. But Gerry didn't wait for my answer. He burst out in triumph, "That was my opa (grandpa). He stuck his thumb in the dike and saved Holland from drowning." He nodded and looked proudly around at his classmates and his teacher. It was obvious everybody was curious.

"Well, Gerry," I said ..., "that was a little joke from your opa, for ...."

I didn't get any farther for Gerry stamped his feet and shouted with flashing eyes, "Nothing joke! You don't know nothing! You don't



Illustrated by Lini Grol.

know my opa! He saved Holland!"

Waving his arms to emphasize, he rapidly summed up, "My opa can do everything! He fixed my bike, and ... and he made a dollhouse for Annie, and, and ... and he made for me a sailing ship in a bottle and, and ...."

He gasped for breath and cried out, gesturing with outstretched arms, showing the size of his opa. "He is so big and so strong."

Gerry stretched high and stood on tiptoe trying to show us this remarkable immense man who without doubt deserved the respect the boy had for him.

Gerry's eyes filled when he added warmly, "My opa, he can do everything and he saved Holland!"

Obviously impressed, his classmates looked from Gerry to me. The teacher beside me chuckled softly. "What do you have to say to that?"

I decided to skip my talk about the famous Delta works, a complex of skyscraper-high locks and dikes to keep out the sea, topped with wide roads on which traffic roars night and day. Instead I showed pictures of the usual: windmills, cheese markets, quaint Dutch bridges and, of course, the pretty folk costumes.

Why destroy Gerry's fantasy and memory of his marvelous grandpa? Gerry gloried in his opa's fame and strength. And being an unsure new comer in this strange country he needed the strength of his opa. How proud his grandpa would have been if he could have seen and heard his grandson's adoring talk. That day reality had to stand back for Gerry's love.

During my talk, Gerry sat moodily staring into space. Once in a while he'd look at the pictures and nod with a half smile, but he never once looked at me. It seemed he had erased me from his picture.

Back on the children's ward I told my fellow nurses about Gerry's grandpa and they smiled with understanding and appreciation for this little boy's hero worship.

A few days later I was called to admit a little boy. When I came to the admitting room, I saw to my delight that it was the same little Gerry. I hoped to

make up with him. But he did not recognize me in my white uniform dress and cap. Gone was his bravura. With tear-filled eyes and trembling lips he stared up at me. He was a little bundle of misery.

When I noticed that he did not recognize me, I wanted to refresh his memory and set him at ease. I asked, "Well, Gerry, how is school nowadays?"

In answer he only made a face and shrugged. Like most kids do at such a — to them — stupid question.

But I continued, trying to get him to talk.

"Don't you like school?"

Again a wordless, listless shake of his head.

"Don't you have fun in school? Doesn't your teacher tell stories or people come to your class to tell stories?"

Naively, I thought that recognizing me as the visitor to his class would help him over his shyness.

Indeed, now his eyes flashed and he scowled.

"Yeah! We had a visitor. A big, fat ugly woman who did not even know who was at the dike and saved all Holland. She was dumb!"

I smiled asking, "Do you know who did?" I was sure he would recognize me now when with excited eyes he looked up at me. His voice held happy laughter when he said excitedly, "Of course I do! It was my opa! He saved all Holland and that ugly, fat old woman who said she knew all about Holland — she did not even know about Opa. Boy was she dumb!" There was again bravery and triumph in his voice and eyes.

I concentrated on my thermometer and responded, "You must be proud of your opa." Now he only nodded, but his eyes blinked away happy tears.

"Gerry, you know what? I bet your opa is proud of you." I hugged him, glad now that he did not recognize me. It would embarrass him if he did, considering what he just had said about me. Ugly, fat and dumb — indeed. Some let-down for me!

He babbled happily while skip-hopping with me to his room.

When I brought him into his bed I introduced him to his roommates: "Boys, this is Gerry, who will tell you about his grandpa in Holland who did a marvelous thing. And this is Harry, and that is Jake. I bet they will want to know all about your opa."

I winked at these older boys who, as always, understood and played their part to make Gerry feel at ease in the hospital.

Gerry beamed up at me. Leaving his room I heard him tell the boys about his grandpa's heroic deed and his

many marvelous capacities. He sounded happy. He was his old self again and sounded as brave and courageous as he had been that day in school.

At the desk I enlightened the staff about him. "Remember the little boy who I met at school?" The women smiled, for they recalled him from my story. "Well he's here in Room 24. But he didn't recognize me. And do me a favour. Don't tell him that I was the visitor to his class. Ask him about his grandpa; he glows when he talks about him."

They wanted to see Gerry and, giggling, promised not to tell him who I was. They took turns and came back folding up with laughter.

Gerry gloried in the attention he received through his famous grandfather and never tired of saying:

"My grandfather is famous; he saved all Holland. Everybody would have drowned if he had not stuck his thumb in the dike!"

Then, always, he added while rolling eyes to indicate utter disgust, "But we had a big fat, ugly old woman in our school. She came to tell us about Holland but she was so dumb; she did not even know how my opa had saved Holland! Boy was she dumb!" Word got around, and soon nurses from other floors came to ask Gerry about his grandpa; and of course they all were delighted hearing about this "dumb, ugly woman."

With every nurse who asked to hear his story, Gerry's grandfather grew in fame, fortune and size. But so did the ugly woman who had tried to tell him and his class about Holland, but had known nothing about his opa!

She grew into a monster with fangs, a bulbous nose and mean, beady eyes.

The staff loved Gerry and shook their heads over this awful monster who had tried to deprive his opa of fame.

When Gerry left after a few days he felt just great. He marched firmly beside me to the exit. It seemed as if all the attention had made him better in record time.

He never recognized me as the visitor to his school — but how could he recognize this 120-pound, middle-aged nurse as that big monster he had created in his mind?

He hugged me fondly when he left, and I waved at him as he took his mother's hand and turned to go home with her. My heart swelled when I heard him say to her, "She was my nurse. I like her. She's so pretty."

It gave me a vague idea about what his strong and handsome grandpa must have been like.

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Lini Grol is a writer and scizzor artist who lives in Fonthill, Ont.



## The referendum in Canada: a time-honoured tool

(Canadian Scene) — This year, marking the 125th anniversary of Confederation in Canada, is one of the most significant and dramatic in the nation's history.

And it is likely that the most dramatic event of the year will take place on Monday, October 26. That is the date Quebec's Premier Robert Bourassa has set for a referendum in his

province. Bourassa has not yet disclosed the precise question or questions that Quebecers will be asked to vote upon. However, on October 26 a decision that would substantially change the course of Canada's history and alter its geography could be made. The vote will inform the Quebec government on whether or not a majority of

Quebecers wish their province to remain part of Canada or become a separate nation.

Referenda are not new in Canada's history, nor in the history of the world. The term *referendum* dates back to Roman times and means "a political question that must be referred back to the people for a decision."

### 'Binding' or 'consultative'

Referenda in Canada can take two forms. A government which calls a referendum can choose either to name it as "binding" or "consultative." In a binding referendum the government, theoretically, must obey the majority decision of the voters. The consultative version is much like a broadly-based public opinion poll; the result can often send a clear message back to the government that proposed it.

In Canada, the federal government has held only two referenda. The first, designated as binding, was in 1898, when voters were asked whether the selling and drinking of alcoholic beverages should be prohibited. The prohibitionists won by only 13,000 votes spread out all over Canada, with the exception of Quebec, which voted overwhelmingly against prohibition. Prime Minister Sir Wilfrid Laurier felt that the vote could do nothing to hurt his government and did not introduce prohibition legislation.

The second national referendum came in 1942 when Canada was fighting the Second World War. The people were asked to endorse conscription for the armed forces "if necessary" and 60 per cent voted in favour. It was not until late in 1944, however, that conscription was introduced, and by that time hundreds of thousands of Canadians had already volunteered and only about 13,000 conscripts were sent overseas.

In 1948 in the then British colony of Newfoundland, a slim majority of 52.3 per cent voted for confederation with

Canada and the island became Canada's tenth province.

### Popular tactic

All the provinces, with the exception of New Brunswick, have held referenda, for various purposes. In 1988, a majority of Prince Edward Islanders voted for a fixed link, such as a causeway or bridge, to the mainland of Canada.

The highly suspenseful Quebec referendum of 1980, one of the binding kind, saw 60 per cent of the voters of that province refusing to give the Parti Quebecois government a mandate to negotiate with Canada a form of separatism known as "sovereignty association."

For more than a year, the federal government and the nine provinces outside Quebec have been trying to agree on a "package" of constitutional reforms that will satisfy Quebec's demands to be treated as a "distinct society" within the Canadian federal system, and be acceptable to the rest of Canada.

Depending on the eventual outcome of this long search for consensus, Bourassa must decide in what form he will present his referendum to Quebecers.



### small talk

Alice Los

## A new era in the life of a congregation

A brand-new church building is always a source of wonder. The members of the congregation involved are happy and proud but they also ask each other, "Can you believe this? Remember when we first thought of building and said it couldn't be done? Remember when Joe said it would be too much money and Sally thought we were getting to be too uppity? Remember when we almost quit before we started because it took forever to have the land re-zoned? And look at us now!"

Then they grin happily and turn to their last-minute window-washing and vacuum-cleaning again while others scurry about in the kitchen to get ready for the Big Weekend — three days worth of ceremonies, suppers and services. Meanwhile Joe puts up the photographs he took of the whole building process. The last few show a handsome church. It's spacious, bright and practical, a far cry from the white clapboard structure on Dover Road which, nevertheless, had served the congregation well for some 40 years.

### Indelible memories

There had been a few tears all right last Sunday, Joe muses, when they had their last service there! No wonder, either! He had had a lump in his throat himself when they had sung the doxology that final time.

Only last year there had been a funeral service for his mom in that church; and one Pentecost Sunday, long ago, he had professed his faith there.

Later, he and Mary were married right in front of the old pulpit and in the five years following they had had a baby baptized every summer. Now those kids would have a great place to come for church school and clubs or to host a youth rally. Joe just hoped they would appreciate it. Kids nowadays were not so easily impressed. But then, they weren't shy, either, and his daughter had already invited their new neighbours to this church.

Joe looks up and sees Sally come in with the banner she has crafted for the fellowship hall. Rumour has it it's a real eye-catcher. He follows her; she'll probably need a hand getting it hung

just right.

### Collective emotions unleashed

This fictional chronicle of an episode in the life of a congregation is perhaps typical for many a church. A building project unleashes many collective emotions. Here in Eastern Ontario alone the Christian Reformed denomination has witnessed the erection of four new church buildings from one summer to the next.

The latest dedication ceremonies were held in Brockville, which followed a round of similar festivities in neighbouring Dixon's Corners, Williamsburg and Kanata. And in Sept., Jubilee in St. Catharines will publicly celebrate the new building they've just occupied. The mood at such gatherings is quite predictable. Joy dominates while genuine humility struggles with pride, and gratitude mixes with a sense of disbelief that these fine, functional facilities are now really and truly available to the congregation and are also theirs with which to offer hospitality and service to the general community.

### Gloriously obsolete

Friends and family are ushered around. Fellow Christians from nearby churches come to show their interest and to satisfy their curiosity. Neighbours are invited. The singing is lusty, the speeches are met with applause and the preacher prays his sermon will measure up. Soon there will be an anticipated first baptism. There will be a first wedding and someday a first funeral.

A new era has started. How long will it last? Will the youngsters who are taking it all in as they sit in the pews with their parents still know this building intimately when they are senior citizens? Or will the Day of the Lord dawn and make it obsolete sooner than that? As much as I rejoice in a new church I would like that best!

*Alice Los lives in Inkerman, Ont. Together with her minister-husband she has watched, from close by, half a dozen church building projects come to a happy conclusion.*

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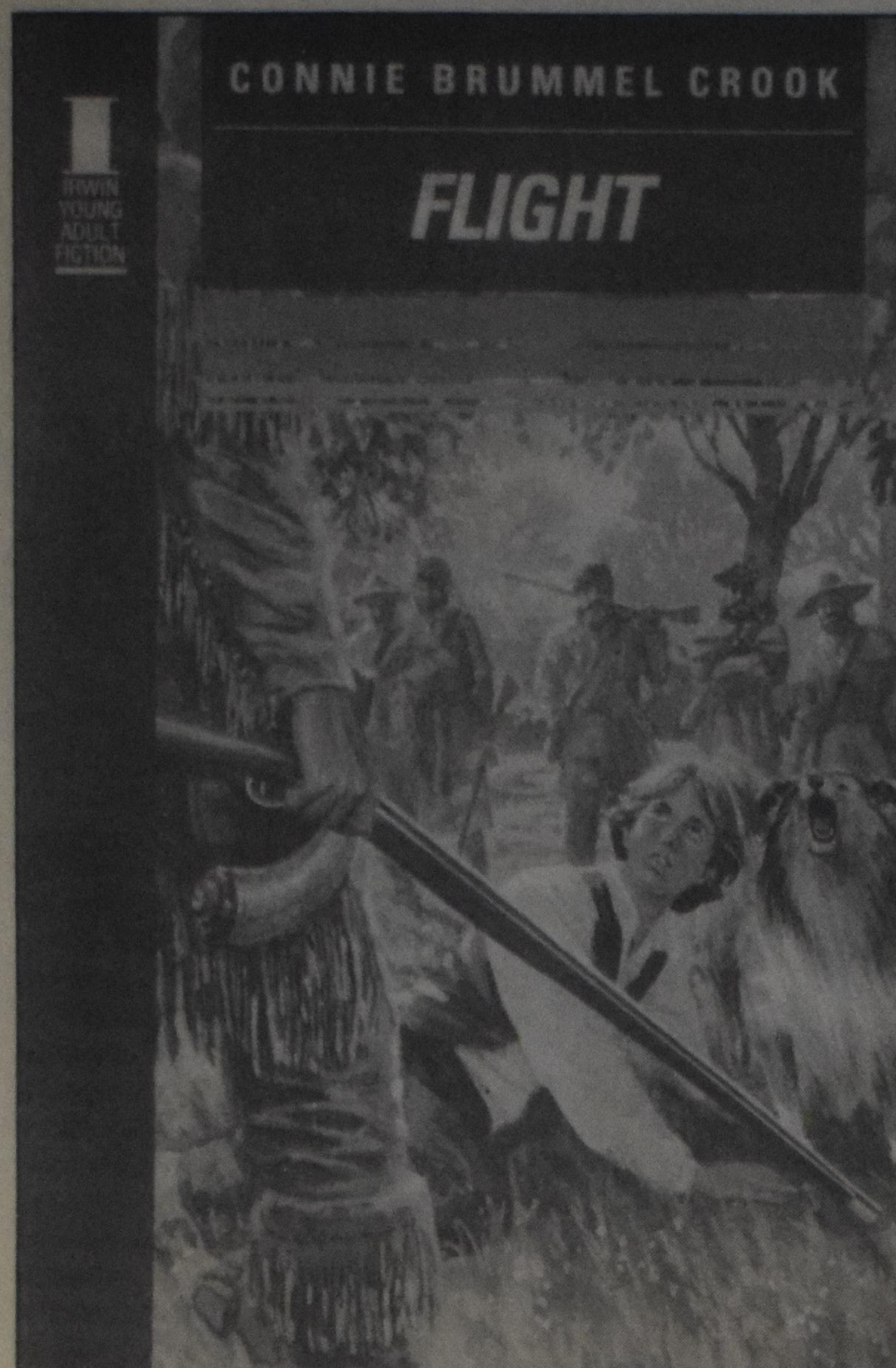
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# Books

Robert VanderVennen, page editor

## A story of the Dutch as Loyalists



*Flight*, by Connie Brummel Crook. Toronto: Stoddart, 1991. ISBN 0-7737-5457-1. Softcover, 292 pp., \$9.95. Reviewed by Robert VanderVennen.

Lots of Dutch people settled in New York after Hendrik Hudson and the Dutch West

India Company took interest in it. Many lived in New York City, which was first called New Amsterdam, and many farmed in upstate New York. History says that many New Yorkers of Dutch origin were loyal to King George at the time of the American revolution. They assisted the British troops who tried to put down the

revolt, and when their side lost it was easy for them to be victimized by the winners.

A result is that many Americans with Dutch blood fled to Ontario, where they were granted land in appreciation for their loyalty. This book is the fictionalized story of the Meyers family, the founders of Belleville, Ontario, which was first called Meyers Creek.

The story tells how the family (then known as Waltermeyer) had to flee their farm after their Loyalist neighbour was lynched. Mr. Waltermeyer risked his life as a trusted courier for the British and his wife and seven children were refugees in New York City. The story is told from the viewpoint of the oldest son George, whose job during his teen years was to take care of the family.

The story is interestingly told and the characters are clearly drawn. It seems a bit sanitized, though, with all the persons being nice and well-meaning. Though their lives are at risk, virtually everyone survives their ordeals. Maybe that's the only way one can write this kind of historical novel.

The book brings to life an important part of Canadian history and the history of a segment of Dutch immigrants, though their Dutchness is hardly identified. The author, who lives in Peterborough, is a descendant of the Meyers. This is part of a larger effort to keep Ontario's Loyalist history alive.



## Friends of God

Wayne Brouwer

### True Grit

*"They have greatly oppressed me from my youth, but they have not gained the victory over me" (Ps. 129: 2).*

There's a strange little story from the medical world about two skeletons in a med-school classroom. Day after day they were displayed to groups of future doctors who handled them roughly and gave them no respect. By night they were locked in a closet where they spent the hours complaining to each other. After years of abuse, one of the skeletons asked the other, "Why are we staying here anyway?"

"I don't know," said the other. "If I had any guts, I'd leave here in a minute!"

### Guts

There's a lot of life that takes more than a little guts to endure. Sometimes it's the circumstances of life themselves. John Bartel out in British Columbia's Fraser Valley knows that. It was silage time, some years ago, and John was at the blower, pumping the chopped alfalfa into the silo. The conveyor belt stopped suddenly, jammed by a chunk of the fresh cuttings. Without a thought, young John jumped on the machine and forced the wad into the blower with his foot. Before he knew what was happening, there was a tug on his leg, and his foot went up the pipes with the silage.

John prayed and pulled and fell backward onto the ground. He struggled to loosen his belt, and then used it to wrap around his leg to stop some of the bleeding. He dragged himself along the ground to the milking parlour, found the telephone and called for help.

Later, when he was alone in the hospital, he wished that he had died. He even thought of suicide. What good was living for him now, if you could even call it that? But then one day he met a man with no legs. And that man had more guts than he. And John searched his Bible till he found the motto for his life: "I can do all things through Christ who strengthens me!"

Today John is back on the farm. He's married and has three children. He milks 70 cows. He skis and swims and does hundreds of things that people with two legs wouldn't even dream of doing.

He knows the sentiment of Psalm 129: "... they have not gained the victory over me!"

### Brooding

That's part of Psalm 129. Guts and courage, fostered by deep faith and a sense that God will deliver and strengthen. But there's another side to Psalm 129 that's a lot darker. Most of the turbulence that Psalm 129 speaks of has to do with human cruelty: enemies, injustice, painful relationships, oppression. That kind of hurt can go a lot deeper than tragic circumstances that otherwise fall on us.

And those dark times can produce the moody brooding of the last half of Psalm 129. It's angry and almost spiteful. And it's not the kind of song we like to equate with New Testament Christianity: *May those who hate me be shamed and hurt and pained and die and not be blessed by God!*

### Out of date?

Can we sing Psalm 129 today? Certainly the first half is the victory shout of those who've found the guts to endure hardships through their faith in God's unshakeable care. That's true grit.

But maybe we need to sing the second half of the Psalm as well, when injustices prevail too long, when diseases won't die, when children are abused, and when societies dehumanize and enslave and oppress those who are down and out.

If that restlessness for deliverance ever leaves us, we'll forget what gives courage to life, and where true grit comes from: "But the Lord is righteous; he has cut me free from the cords of the wicked!" (vs. 4).

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.



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## Help Wanted

### Dordt College

#### Music Department

A tenure-track appointee is sought for the 1994-95 academic year to replace Prof. Dale Grotenhuis, who is retiring May 1994. Candidates should be specialists in choral literature and conducting, with corollary skills in one or more of the following: choral music education, voice, elementary music education, music history, or composition. Ph.D. or D.M.A. preferred.

Dordt College seeks individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship. Review of candidates will begin in September 1992 and continue until the position is filled.

Send letter of interest and curriculum vitae to Dr. Rockne McCarthy, Vice President for Academic Affairs, at the address below.

*Dordt College strongly encourages applications from women, minorities, and disabled persons.*



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**PROJECT OFFICER** — This Winnipeg-based position answers to the Projects Co-ordinator, and will assist in project review, monitoring, reporting and other partner services. International work experience with a church relief/development agency is desirable.

**ACCOUNTING ASSISTANT** — Answering to the Controller, this position involves a larger number of tasks related to recording donation revenues, project expenditures, etc. Introductory training and previous experience is required.

Canadian Foodgrains Bank is an equal opportunity employer. Identification with the underlying motivation and mission of Canadian Foodgrains Bank is essential.

Address written applications to the Executive Director, Canadian Foodgrains Bank, Box 767, Winnipeg, Manitoba R3C 2L4 or Fax (204) 943-2597.

### Salem moves to Hamilton, Ont.

Salem Christian Mental Health Association has moved its head office from Mississauga, Ont., to Hamilton, Ont. The association's new address will be, effective Aug. 24: 1 Young Street, Suite 512, Hamilton, ON L8N 1T8; (416) 528-0353.

## Church news

### Christian Reformed Church

#### Calls declined

— to Maranatha, Woodstock, Ont., Rev. John W. Jongsma of Second, Sarnia, Ont.

#### New council leaders

— Shalom, Brantford, Ont., has elected the following council members to the following positions: Rev. Len Batterink, president; Jack Schut, clerk; Jake Ellens, vice-president; Henk Van Harten, vice-all; Ed Hovestadt, president of deacons.

#### Available for call

— Rev. Jakob H. Kits has served First CRC, Duncan, B.C., for more than seven years as minister of the Word and sacraments. Because his leave of absence will end in November 1992, he will be available for a call to a Christian Reformed congregation.

Rev. Kits can be contacted at his current address, 5997

Jaynes Road, Duncan, BC V9L 3C4, by telephoning (604) 746-7272, or by contacting the clerk of First Christian Reformed Church, Duncan, B.C. at (604) 748-7288.

#### Calls received

— to Wyoming, Ont., cand. Ken Benjamins.

#### Calls accepted

— to Grace, Welland, Ont., Cand. Piet Heerema.

#### Address change

— Rev. William Veenstra, 20220-121 Avenue, Maple Ridge, BC V2X 9B1. Effective immediately.

#### New classical stated clerk

— Classis Huron's new stated clerk is Mr. Hilbert Rumph, Box 215, Drayton, ON N0G 1P0; effective Sept. 9, 1992.

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If you sense God's call to this ministry, or would like information about this strategic mission, contact:

Mr. Ralph Pypker, 30 Sengog St., Bowmanville, ON L1C 3H6. Phone (416) 623-5533 by September 18, 1992.

## seeking a new pastor

Bethlehem Chr. Ref. Church of Thunder Bay, Ont., is seeking a pastor who, through preaching and pastoral care, can lead and support us as we strive to extend God's love within our church family and into the community. Please send inquiries to:

Janette Bax, R.R. #17, 205 Beckwick Rd., Thunder Bay, ON P7B 6C2, or phone (807) 345-7785.



### Attention pastors! Vacationing in the Okanagan?

Due to the pulpit vacancy at the Vernon Christian Reformed Church we would like to invite any pastors who will be vacationing in the Okanagan to share their message with us on a Sunday in exchange for a week's free accommodation in our empty parsonage.

Call John Ensing (Clerk)

at (604) 545-6786  
or the church office  
at (604) 545-3926.



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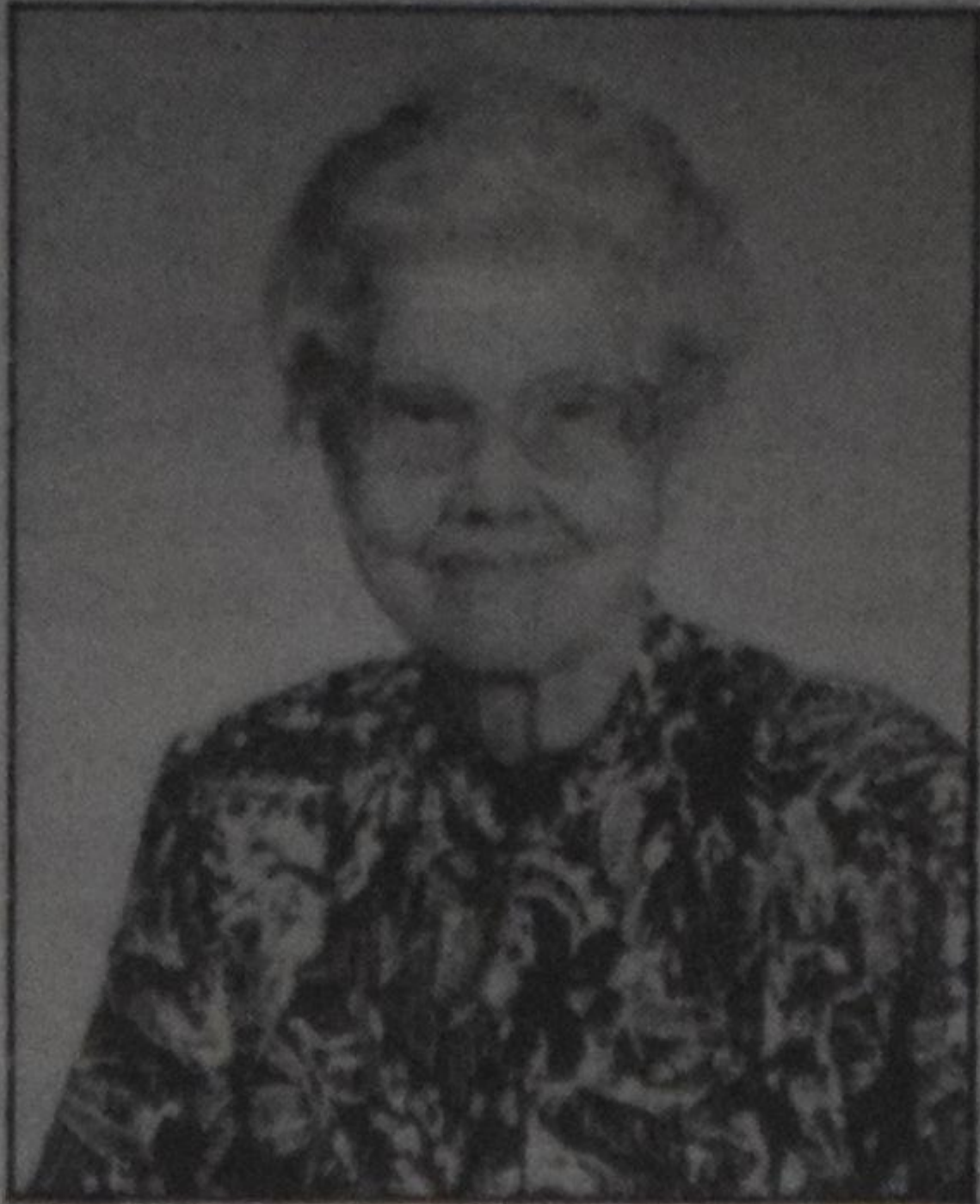
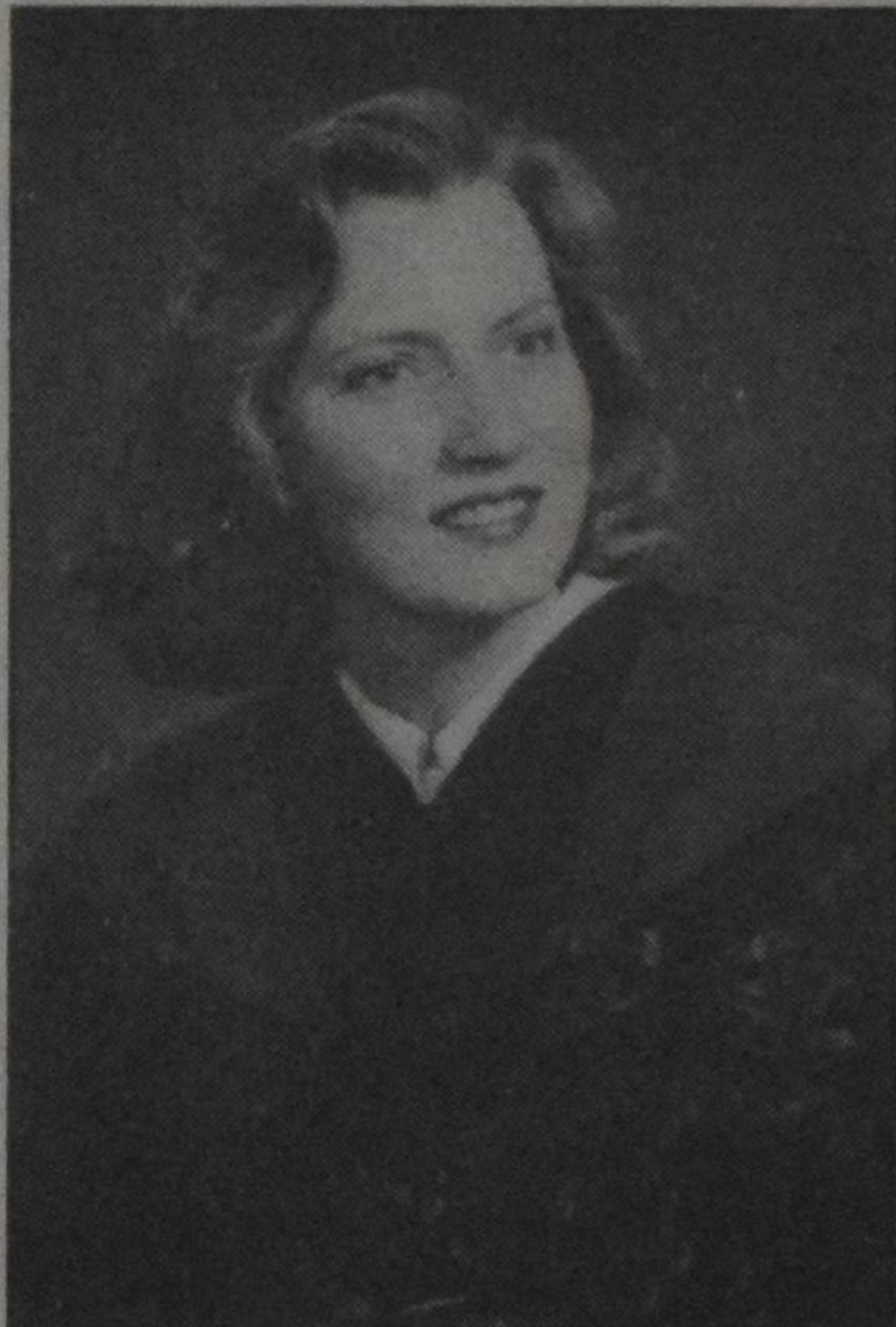
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To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p>Calvinist Contact Publishing Ltd.<br/>4-261 Martindale Rd.<br/>St. Catharines, ON L2W 1A1<br/>Phone: (416) 682-8311<br/>Fax: (416) 682-8313</p> | <p><b>HAMPSON (nee DEJONG):</b></p> <p>It is with both joy and sorrow that we, Deb and Mike, announce the early but safe arrival, on June 19, 1992, of</p> <p>HAILEY ELAINE DEJONG HAMPSON</p> <p>and the passing away of her twin sister</p> <p>BRITTANY ANNE DEJONG HAMPSON</p> <p>shortly after birth.</p> <p>We give thanks to the Lord for entrusting Hailey to our care, and believe Brittany is safe in the arms of her heavenly Father.</p> <p>Proud grandparents for the third time are John and Grace DeJong of Guelph, Ont., and, after 18 years, for the seventh time are Sandy and Rita Hampson of Belleville, Ont. Home address: 368 Eglinton Ave. East #707, Toronto, ON M4P 1L9</p> <p><b>HOORNENBORG-VEENSTRA:</b></p> <p>John and Jeannette are the happy parents of</p> <p>TRAVIS JOHN HOORNENBORG</p> <p>born July 8, 1992, in Terrace, B.C. The first grandchild for John and Sarah Veenstra, Smithers, B.C., and the ninth for Henk and Rena Hoornenborg, Telkwa, B.C., giving thanks to the Giver of all life together with the parents, great-grandmothers, aunts, uncles and cousins.</p> <p><b>HUYER-VEENEMA:</b></p> <p>With great joy and thankfulness, we, Jacob, Margaret, Krista and Pieter, announce the birth of our daughter and sister,</p> <p>ASHLEY MICHELLE</p> <p>born July 9, 1992, weighing 9 lbs., 3 1/4 oz.</p> <p>Another granddaughter for John and Janet Veenema of Cambridge, Ont.</p> <p><b>ROZEMA:</b></p> <p>Randy and Cheryl Rozema (nee Ilbrink), thank God for the gift of a third child, a beautiful daughter,</p> <p>KARLA JOY ROZEMA</p> <p>on May 6, 1992, a little sister for William John and Ryan Andrew. Happy grandparents are Mrs. Wilma Rozema (nee deVries) of Edmonton, Alta., (15th grandchild), and Mr. and Mrs. Marvin and Nelvina Ilbrink of Grand Rapids, Mich., (4th grandchild).</p> <p>Home address: Rev. Randy and Cheryl Rozema, 705-2nd Ave. NE, East Grand Forks, MN 56721 USA</p> <p><b>SLAPPENDEL:</b></p> <p>On July 14, 1992, Jim and Bernice were richly blessed with another healthy girl,</p> <p>COLLEEN JENNIFER</p> <p>at 7 lbs., 13 oz.</p> <p>She is a sweet little sister to Andria and Kelly. Colleen is the tenth grandchild to Bernard and Ann Evers of Wellandport and the sixth grandchild to Bas and Trudy Slappendel of Fenwick.</p> |  <p><i>Congratulations to Mrs. Trijntje De Haan-Nywenning on the occasion of her 90th birthday!</i></p> <p><b>DE HAAN:</b></p> <p>1902 August 26 1992</p> <p>TRIJNTJE DE HAAN-NYWENING</p> <p>Congratulations Mom, Grandma and Great-grandma on your 90th birthday.</p> <p>We thank the Lord, who has been with you and blessed you all these many years. We pray that the Lord may continue to bless you.</p> <p>We love you. Happy Birthday.</p> <p>Henry &amp; Marianne De Haan — Strathroy</p> <p>Jennie &amp; Bert Wagenaar — Sarnia</p> <p>John &amp; Ann De Haan — Strathroy</p> <p>Herman &amp; Theresa De Haan — Sarnia</p> <p>Alice &amp; Andrew Vroom — Peterborough</p> <p>Arend &amp; Mary De Haan — Wyoming</p> <p>22 grandchildren and 19 great-grandchildren.</p> <p>Home address: Marshall Gowland Manor, Room 428, 1000 London Road, Sarnia, ON N7S 1N7</p> <p><b>MIEDEMA:</b></p> <p>1912 July 24 1992</p> <p>OEGE MIEDEMA</p> <p>With praise and thankfulness to God we celebrated our Heit's 80th birthday with an open house, held in his honour in his home. It was attended and enjoyed by all his ten children and many friends. Predeceased by his wife Wietske (Wilma) Tigchelaar, 1985.</p> <p>Children:</p> <p>Sidney &amp; Betty Miedema — Sherburne, N.Y.</p> <p>Ray &amp; Geke Miedema — Drachten, Fr.</p> <p>Clara &amp; Case Brands — Ferrisburg, Vt.</p> <p>Thom Miedema — Vergennes, Vt.</p> <p>Gert &amp; Jack Herrewynen — Burlington, Ont.</p> <p>Fran Moorby — Castleton, Vt.</p> <p>Janni Peters — Denver, Colo.</p> <p>Foka &amp; Stuart Bruinsma — Scotts, Mich.</p> <p>Edie &amp; Bob Heerspink — Jenison, Mich.</p> <p>Oega &amp; Kim Miedema — Vergennes, Vt.</p> <p>24 grandchildren and five great-grandchildren.</p> <p>Home address: Maple St. Ext., R.R. Box 2746, Vergennes, VT 05491 USA</p> | <p><b>KNIGHT-KOK:</b></p> <p>Mr. and Mrs. William J. Knight of St. Catharines, Ont., are pleased to announce the forthcoming marriage uniting their daughter,</p> <p>TERESA LYNN</p> <p>to</p> <p>RODNEY DARRIN</p> <p>son of Mr. and Mrs. Dirk Kok of St. Catharines, Ont. This celebration will take place, the Lord willing, on Saturday, Aug. 29, 1992, at 3 p.m., in the Maranatha Chr. Ref. Church, Pastor H. Katerberg officiating.</p> <p>"And so we know and rely on the love God has for us. God is love; whoever lives in love lives in God, and God in him" (1 John 4: 16).</p> <p>Future address: 5987 St. Mary's St., Niagara Falls, ON L2J 1B8</p> <p><b>VINK-TJOELKER:</b></p> <p>"If we love each other, God lives in us, and his love is made complete in us" (1 John 4: 12).</p> <p>With joy and thankfulness to the Lord we announce the upcoming marriage of</p> <p>JENNIFER JOHANNA VINK</p> <p>to</p> <p>GEORGE HENRY TJOELKER</p> <p>children of George and Evelyn Vink of Norwood, Ont., and Michael and Faye Tjoelker of Guelph, Ont. The Lord willing, they will exchange their vows on Saturday, Aug. 22, 1992, at 2 p.m. at the Cephas Chr. Ref. Church, Peterborough, Ont. Future address: 40 Vanier Dr., Guelph, ON N1G 2X7</p> <p><b>BISSCHOP-VREUGDENHIL:</b></p> <p>KAREN LYNNE</p> <p>and</p> <p>ANDREW JAMES</p> <p>together with their parents Annie and Harm Bisschop and Liz and Kees Vreugdenhil, thankfully announce their plans to exchange marriage vows in the presence of God and his people on Saturday, Aug. 15, 1992, D.V., at 4 p.m., at Grace Chr. Ref. Church in Chatham, Ont.</p> <p>Future address: 3736 Coloniale St., Apt. #2, Montreal, P.Q.</p> | <p>1967 August 18 1992</p> <p>"I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust" (Ps. 91: 2).</p> <p>With thankfulness to God, we are happy to announce the 25th wedding anniversary of our parents</p> <p>ARNOLD and ANNE DEELSTRA</p> <p>We pray that God will continue to be your refuge and fortress for many more years.</p> <p>Love from your children:</p> <p>Tim</p> <p>Julia</p> <p>Shana &amp; Chris (boyfriend)</p> <p>Nancy</p> <p>Heidi</p> <p>Amy</p> <p>Emily</p> <p>Home address: 158 Main Street, Atwood, ON N0G 1B0</p> <p>Purmerend Beamsville</p> <p>1952 August 21 1992</p> <p>"Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed..." (Is. 54: 10).</p> <p>With praise and thanks to God we are happy to announce the 40th anniversary of</p> <p>RALPH and LOTTIE EYK (nee VERLOOP)</p> <p>May God continue to bless you in the years to come.</p> <p>With love from your children and grandchildren:</p> <p>Janet &amp; Roy Voorberg — Burlington</p> <p>Lorraine, Sandra, Kevin</p> <p>Yvonne &amp; Ralph Kikkert — Dundas</p> <p>Nicole, Tracy, Nathan, Aimee</p> <p>Annette &amp; Ian McKay — Brampton</p> <p>Zachary</p> <p>Ron &amp; Caroline Eyk — Grimsby</p> <p>Heather</p> <p>We invite you to an open house on Aug. 21, 1992, from 7:30-10:00 p.m. at Providence Chr. Ref. Church, King St. E., Beamsville, Ont.</p> <p>Home address: 4471 Ontario St., Beamsville, ON L0R 1B5</p> <p>Langedijk, the Neth. Hamilton, Ont.</p> <p>1947 August 21 1992</p> <p>With thankfulness to our heavenly Father, who has kept them in his care, we joyfully announce the 45th wedding anniversary of our dear parents and grandparents,</p> <p>JOHN and FRANCES GUETTER (nee DEBOER)</p> <p>May the Lord continue to bless and keep you in his care.</p> <p>Theresa &amp; Norm Hubert — Grimsby, Ont.</p> <p>Matthew, Philip, Steven, Jennifer</p> <p>Gil &amp; Anita Guetter — Dorchester, Ont.</p> <p>Angela, Sherri, Sarah, Bethany, Johnathan</p> <p>Frank &amp; Caroline Guetter — Mt. Brydges, Ont.</p> <p>Alia, Amy, Mason</p> <p>Margaret &amp; Harry Mulder — Moorefield, Ont.</p> <p>David, Annalee, Melissa, Harry</p> <p>Joanne Guetter — Hamilton, Ont.</p> <p>Michelle &amp; Ed DeVries — Grimsby, Ont.</p> <p>Vince Guetter — Hamilton, Ont.</p> <p>Home address: 716 West 5th Street, Hamilton, ON L9C 3R4</p> |
| Thanks                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 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| <p><b>BOSMA:</b></p> <p>We would like to thank our family, relatives and friends for making our 60th wedding anniversary such a memorable one, for the gift of your presence at the open house, for all the flowers, cards, letters and good wishes.</p> <p>Above all we thank our heavenly Father for his constant love and faithfulness in blessing our years of marriage.</p> <p>John and Susan Bosma, Box 533, Emo, ON P0W 1E0</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | <p><b>COUPERUS-BRINKMAN:</b></p> <p>In the spirit of Christian joy, we announce the upcoming marriage of</p> <p>ANNETTE WILMA COUPERUS</p> <p>and</p> <p>JOHN PETER BRINKMAN</p> <p>children of Egbert and Jean Couperus, Belleville, and Kees and Margret Brinkman, Peterborough.</p> <p>This celebration will take place, the Lord willing, on Aug. 28, 1992, at 7 p.m. in the Maranatha Chr. Ref. Church, Belleville, Ont., Pastor Sid Couperus officiating.</p> <p>Home address: R.R. 2, Belleville, ON K8N 4Z2</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | <p><b>SNEEP and SNATERSE:</b></p> <p>John and Eileen Sneep and Harry and Trudy Snaterse would like to announce the marriage of their children</p> <p>CARLA JOY</p> <p>to</p> <p>MARK HENRY</p> <p>This celebration of love took place before God, family and friends on Aug. 1, 1992, at 2:30 p.m. in the Bethel Chr. Ref. Church, Edmonton, Alta. Rev. J. Dekker, Rev. T. Maan.</p> <p>Future address: 304-10707 47 Ave., Edmonton, AB</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |  <p><i>Congratulations to Dr. Christine De Jong on the occasion of her graduation!</i></p> <p><b>DR. CHRISTINE DE JONG</b></p> <p>It is with great pleasure that Michael announces his wife's graduation. Christine, this is indeed a task worthy of the talents God has given you. Together we thank God for his faithfulness and blessings.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | <p><b>Christian man, 27 years old,</b> would like to come in contact with a <b>Chr. Ref. lady</b> (age 24-28) with purpose of marriage. I am a computer technician, own my own home and my hobbies are: swimming, nature walks and listening to different kinds of music. Please reply (with picture if possible) to File #2585, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
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| <p><b>DUNNEWOLD-GAUTHIER:</b></p> <p>Thrilled and thankful to have this little person join them, Alyce Dunnewold and Greg Gauthier announce the birth of their first child, a beautiful daughter named</p> <p>ADRIENNE ELIZABETH</p> <p>on June 2, 1992.</p> <p>Her loving grandparents are Hermina and Henry Dunnewold of Salford, Ont., and Claire Gauthier of North Bay, Ont.</p> <p>Home address: 155-3290 Southgate Rd., Ottawa, ON K1V 8X2</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   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| <div></div> <p><i>Congratulations to Jake and Lenie Eigenhuis (nee VanManen) on the occasion of their 50th wedding anniversary!</i></p> <p>"I lift up my eyes to the hills, where does my help come from? My help comes from the Lord, the Maker of heaven and earth" (Ps. 121).</p> <p>1942 August 29 1992</p> <p>With praise and thanksgiving to the Lord we announce the celebration of the 50th wedding anniversary of our dear parents and grandparents</p> <p><b>JAKE and LENIE EIGHNHUIS</b><br/>(nee VANMANEN)</p> <p>We thank you for your love and support and pray that the Lord will bless you and give you many more years together, Mom and Dad. Marilyn &amp; Pat Warren — Barrie Clayton &amp; Leana John &amp; Ann Eigenhuis — Barrie Jeremy &amp; Shawna Bernhard Eigenhuis — Barrie Open house will be held at the First Chr. Ref. Church, 33 Shirley Ave., Barrie, Ont., on Saturday, Aug. 29, 1992, between 2 and 4 p.m. Best wishes only.</p> <p>1947 August 14 1992</p> <p>With praise and thanksgiving to our Lord, we wish to announce the 45th wedding anniversary of our parents and grandparents.</p> <p><b>GEORGE and ALICE PASMA</b><br/>(nee STELPSTRA)</p> <p>Happy anniversary Dad and Mom, Pake and Beppe. May the Lord continue to bless you and keep you in his care.</p> <p>With love:<br/>John &amp; Grace Pasma — Niagara Falls, Ont.<br/>Rachel, Jeremy, Gregory, Timothy Jake &amp; Marjorie Pasma — Mossely, Ont.<br/>Chris, Mike, Laurie, Derek, Kevin Joanne &amp; Bill DenHarder — Springfield, Ont.<br/>Allison, Mark, Teri-lyn, Jenna, Kora-lee<br/>Keith &amp; Judy Pasma — Thamesford, Ont.<br/>Sarah, Shannon, Andrea Ben &amp; Lynda Pasma — St. Thomas, Ont.<br/>Matthew, Cheryl, Lindsey, Phillip Marg &amp; Wilf Greidanus — London, Ont.<br/>Kurtis Tim &amp; Joanne Pasma — London, Ont.<br/>Christopher, Robert, Daniel, Lauren<br/>Home address: 263 Clarke Side Rd., London, ON N5W 5E7</p> | <p>1952 August 13 1992</p> <p>With praise and thanksgiving to our Lord we wish to announce the 40th wedding anniversary of our parents and grandparents</p> <p><b>JOHN and WILLY HERWEYER</b><br/>(nee KOOYMAN)</p> <p>May God continue to bless you and keep you in his care. With love and congratulations Mom and Dad, Opa and Oma, from your family: Jake &amp; Marianne Vedder Jason, Scott, Steven, Matthew Paul &amp; Karen Herweyer Paul, Cory, ? Rob &amp; Cindie Herweyer Jodi &amp; Jordan Ed &amp; Beth Herweyer Katie, Emily, Meghan Don &amp; Anita Herweyer Annette Herweyer Open house will be held on Saturday, Aug. 22, 1992, from 8 p.m. at Calvary Chr. Ref. Church, Ottawa, Ont.</p> <p>Home address: 129 Craig St., Russell, ON K4R 1A1</p> <p>Pynacker Burlington<br/>1937 August 12 1992</p> <p>"Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God" (Ps. 146: 5).</p> <p>With thanksgiving to our heavenly Father, we announce the 55th wedding anniversary of our beloved parents,</p> <p><b>JOHN and JOANNE VANDERSTOEP</b><br/>(nee ZEGWAARD)</p> <p>We pray that God will continue to bless and keep them in his loving care.</p> <p>We invite you to celebrate with us on Aug. 15, 1992, D.V., at an open house to be held in Bethel Chr. Ref. Church, Waterdown, Ont., from 2-4 p.m.</p> <p>Their loving children and grandchildren:<br/>Hans &amp; Alice Vander Stoep John &amp; Carol, Laura &amp; Rick, Stephen<br/>Henry &amp; Trix Vander Stoep Michael &amp; Jeanine, Sherry &amp; Harmen, Roger, Robert Ida &amp; Albert Vander Veen Dave, Lisa, Grant<br/>John &amp; Bonnie Vander Stoep Christen, Ken and 8 great-grandchildren.<br/>Home address: 970 Bonnieview Ave., Burlington, ON L7T 1T5</p> | <p>1962 August 1 1992</p> <p>"Clap your hands, all you nations; shout to God with cries of joy. How awesome is the Lord most high, the great King over all the earth" (Ps. 47: 1 &amp; 2).</p> <p>With joyful hearts, we give praise and thanks to the Lord for blessing our parents with 30 years of marriage.</p> <p><b>JAMES and IRENE TUININGA</b><br/>(nee WESTERHOF)</p> <p>May God continue to bless you and keep you in his care.</p> <p>Love from your children:<br/>Curtis &amp; Julia — Terrace, B.C.<br/>Ken &amp; Joyce — Wallaceburg, Ont.<br/>Karen — Barrie, Ont.<br/>Denise &amp; Robert Herfst — Chatham, Ont.</p> <p>Home address: 114 Marshall St., Barrie, ON L4N 4L5</p> <p>1967 August 5 1992</p> <p>With praise and thanksgiving to God we wish to announce the 25th wedding anniversary of our parents</p> <p><b>ANDREW and ROSE VANDERLAAN</b><br/>(nee MATTER)</p> <p>We pray that the Lord will give them many more years of health and happiness.</p> <p>Love and congratulations from your children:<br/>Ron &amp; Janette (fiancee)<br/>Cindy &amp; Paul (boyfriend)<br/>Michelle &amp; Chris (fiance)<br/>Peter &amp; Sheila (girlfriend)<br/>Cathy<br/>David</p> <p>Home address: R.R. #4, Fergus, ON N1M 2W5</p> <p>August 22, 1952</p> <p>"Do not fear, for I am with you; do not be dismayed, for I am your God, I will strengthen you and help you; I will uphold you with my righteous right hand" (Is. 41: 10).</p> <p>August 22, 1992</p> <p>Praise be to God for the 40 years as husband and wife he has given to</p> <p><b>JOHN and DOROTHY VANDERWAL</b><br/>(KLAZINGA)</p> <p>With love from your children:<br/>Ellie &amp; John Ryskamp — Wyoming, Ont.<br/>Andrew, David, Jonelle, Christopher<br/>John VanderWal &amp; Cindy Symes — Bright's Grove, Ont.<br/>Jonathan<br/>Gwen &amp; Will Groenewegen — Paris, Ont.<br/>Sarah, Michelle, Pamela, William Barb Vander Wal — Sarnia, Ont.<br/>Sylvia Vander Wal — Camlachie, Ont.<br/>Sarina &amp; John De Boer — Wyoming, Ont.<br/>Nicki, Jordan, Kristin</p> <p>An open house in their honour will be held on Saturday, Aug. 22, 1992, from 2-4 p.m. in the Chr. Ref. Church, Wyoming, Ont. All are welcome. Best wishes only.</p> <p>Home address: P.O. Box 41, Camlachie, ON N0N 1E0</p> <p>1967 August 26 1992</p> <p>"For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly" (Ps. 84: 11).</p> <p>Rejoice with us as we celebrate 25 wonderful years during which the Lord has blessed us. We pray that he will continue to keep us in his care in the years to come.</p> <p><b>RALPH and JOANNE VORDING</b><br/>(nee HELDER)</p> <p>Cindy &amp; Richard Bodini — Stony Plain, Alta.<br/>Jim<br/>Jennifer &amp; Chris (boyfriend)<br/>Wendy</p> <p>Home address: R.R. #1, Belmont, ON N0L 1B0</p> | <p>1952 August 21 1992</p> <p>With praise and thanksgiving to God we hope to celebrate the 40th wedding anniversary of our parents and grandparents,</p> <p><b>ALVIN and NORMA VENEMA</b><br/>(nee KALMINK)</p> <p>We thank him for his years of faithfulness and pray that our Lord will continue to bless and keep you in his loving care.</p> <p>With love,<br/>David &amp; Shelley Venema — Manhattan, Mont.<br/>Keith, Alan, Mark<br/>Mary &amp; Harry DeVries — Caledonia, Ont.<br/>Timothy, Laura, Marie<br/>Robert &amp; Sheri Venema — Manhattan, Mont.<br/>L.J., Lynzie, Bryen<br/>Carolyn &amp; Robert Kippers — Caledonia, Ont.</p> <p>Eric<br/>Home address: 1812 Sawmill Rd., R.R. #2, Caledonia, ON N0A 1A0</p> <p><b>Obituaries</b></p> <p>On July 7, 1992, the Lord took home our beloved father, grandfather and great-grandfather,</p> <p><b>REINDER BEUVING</b></p> <p>at the age of 80 years after a short illness.</p> <p>Beloved husband of Annie Beuving-Veninga. Beloved father, grandfather and great-grandfather of: Martha Bosscher and Henk Bosscher (deceased) — Brampton, Ont. and children, grandchildren<br/>Clarence &amp; Henny Beuving — Newmarket, Ont. and children<br/>Jan &amp; Dinie Beuving — Drachten, the Neth. and children, grandchildren<br/>Luuk &amp; Grietje Beuving — Roden, the Neth. and children<br/>Geert &amp; Hennie Beuving — De Wilp, the Neth. and children<br/>Christina Beuving — Amersfoort, the Neth. and children<br/>John &amp; Betsy Hekman — Willowdale, Ont. and children<br/>Jack Beuving &amp; Shirley O'Connor (fiancee) — Newmarket, Ont. and children</p> <p>The funeral took place on Saturday, July 11, 1992, in Roden, the Netherlands.</p> <p>Correspondence address: Kanaal Straat 41, 9301 LR Roden, Dr., the Netherlands.</p> <p>Oct. 11, 1909 July 11, 1992</p> <p>On July 11, 1992, the Lord took home our dear mother, grandmother and great-grandmother,</p> <p><b>ANNA DEBOER</b><br/>(nee DEVRIES)</p> <p>beloved wife of the late Eelke DeBoer (March 16, 1984).</p> <p>Loving mother, grandmother and great-grandmother of:<br/>Albert &amp; Alida DeBoer — R.R. #2 Embro, Ont.<br/>Margaret &amp; Eric<br/>Sally &amp; Wiebe Horinga — R.R. #7, Woodstock, Ont.<br/>Annie &amp; Brad (Alyssa), Jack &amp; Tina (Brittany)<br/>Audrey &amp; Ken Howard — R.R. #3, Woodstock, Ont.<br/>Anita &amp; Tim</p> <p>Psalm 118: 7 (Dutch hymn)</p> <p>Funeral service was held July 13, 1992, at the Maranatha Chr. Ref. Church, Woodstock, Ont., with Rev. Hans Hanegraaff officiating. Interment North Embro Cemetery.</p> | <p>Emmen, Dr. Brampton, Ont.<br/>Jan. 7, 1909 June 22, 1992</p> <p>"There are many rooms in my Father's house, and I am going to prepare a place for you. I would not tell you this if it were not so" (John 14: 2).</p> <p>On Monday, June 22, 1992, our Lord called home to be with him, our loving husband, father, grandfather and great-grandfather,</p> <p><b>ROELOF BOUWERS</b></p> <p>He will be lovingly remembered by his wife, Johanna Bouwers, nee Askes, and his children:<br/>Eda &amp; Jake Steringa — Brampton, Ont.<br/>Jennie &amp; Fred Geerlinks — Brampton, Ont.<br/>Hank &amp; Fran Bouwers — Brampton, Ont.<br/>Dick &amp; Betty Bouwers — Wingham, Ont.<br/>John &amp; Marlene Bouwers — Mount Forest, Ont. and his 16 grandchildren and one great-grandchild.</p> <p>Funeral services were held in the Heritage Hall at Holland Chr. Homes, Brampton, Ont., with Pastor Peter Van Egmond officiating.</p> <p>Correspondence address: 7900 McLaughlin Rd. S., Apt. 102, Brampton, ON L6V 3N2</p> <p>In memory of our dear Uncle</p> <p><b>ROELOF BOUWERS</b></p> <p>who passed on to glory on June 22, 1992, at the age of 83.</p> <p>May God comfort Tante Hanna and family in this time of sorrow.</p> <p>With love:<br/>Art &amp; Eda Tiesma and family — London, Ont.<br/>Fred &amp; Janna Struiksma and family — Norval, Ont.<br/>Harry &amp; Henny VanderWindt and family — Owen Sound, Ont.</p> <p>"He who was seated on the throne said: 'I am making everything new. He who overcomes will inherit all this, and I will be his God and he will be my son' " (Rev. 21: 5 and 7).</p> <p>Brampton, Ont.</p> <p>Andijk, N.H. Grimsby, Ont.<br/>July 30, 1916 July 10, 1992</p> <p>"With long life will I satisfy him and show him my salvation" (Ps. 91: 16).</p> <p>On Friday, July 10, 1992, the Lord took home our beloved husband, father and grandfather,</p> <p><b>JOOST DEKKER</b></p> <p>In his 76th year, after a short illness and residence in Shalom Manor. He will be sadly missed by his wife, Wilhelmina and children:<br/>Henry &amp; Olga Dekker — Grimsby<br/>Nellie &amp; Jerry Kralt — Millgrove<br/>George &amp; Fran Dekker — Grimsby<br/>Daughter-in-law Ann &amp; husband Don Whetton — Grimsby and 21 grandchildren.</p> <p>Survived by sister Miep &amp; husband John Hoed, Beamsville and sister-in-law Evelyn Verburg, Brampton, and two brothers and four sisters, all of the Netherlands.</p> <p>Predeceased by daughter Maria (1959) and son John (1978).</p> <p>The funeral service was conducted on July 13, 1992, in the Mountainview Chr. Ref. Church, Grimsby, Ont. Those wishing to express their sympathy may do so by making a memorial donation to Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5</p> <p>Correspondence address: 10 John St., Apt. 406, Grimsby, ON L3M 1X5</p> <p>On July 24, 1992, the Lord took home his faithful servant,</p> <p><b>REV. D.J. SCHOLTEN</b></p> <p>He was the leader of our Senior group for many years. He will be missed by all of us, but we are thankful for what the Lord gave us in him. May the Lord surround his wife with his grace and comfort.</p> <p>"The Youth of Yesterday" of Brantford, Ont.</p> |



Classifieds

| Obituaries                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             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| <p>Early Sunday morning on July 12, 1992, the Lord brought to himself</p> <p><b>MARIA GERARDA OTT (PET)</b></p> <p>We thank our God for his faithfulness and comfort to her during her lengthy illness.</p> <p>"The Lord is near to all who call upon him, to all who call upon him in truth" (Ps. 145: 18).</p> <p>She will be greatly missed by her loving and caring husband Peter Ott and extended family.</p> <p>Mother of:</p> <p>Margie &amp; Everet Ridder<br/>Mary &amp; Tony VanDorp<br/>Peter &amp; Irene Ott<br/>Bill &amp; Atie Ott<br/>Anne &amp; Hans VanderVeen<br/>Jane &amp; Henri Rietveld<br/>Cathy &amp; Henry Huizinga<br/>Jim &amp; Shirley Ott</p> <p>Grandmother of 30 grandchildren and great-grandmother of 11 great-grandchildren. Sister of Hendrik Pet. She was predeceased by her brother Aldert Pet and two great-grandchildren Marietta and David Greidanus.</p> <p>Correspondence address: Peter Ott Sr., R.R. #3, Clinton, ON N0M 1L0</p> <p>"For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" (Rom. 8: 38, 39).</p> <p>On July 24, 1992, the Lord took into his glory, his servant,</p> <p><b>REV. D.J. SCHOLTEN</b></p> <p>In his 87th year. He was a graduate of the Free University of Amsterdam. As a minister he faithfully served his Master and his fellow man in congregations in Friesland, Groningen, Alberta and Ontario. Beloved husband of Reina Maria van Engeland.</p> <p>Predeceased by his son Adrian Herman (Harry) 1985.</p> <p>Dear father of Dr. Renier Scholten and his wife Elly, Brantford, Ont.</p> <p>Dear grandfather of:</p> <p>Richard and Darryl of Edmonton, and Lori and Derek of Brantford.</p> <p>Correspondence address: 155 Dundas St., Apt. 306, Brantford, ON N3R 1S6</p> | <p>On Friday, July 10, 1992, the Lord in his infinite wisdom took home our friend,</p> <p><b>JOOST DEKKER</b></p> <p>May God comfort and be near to his wife and children.</p> <p>He is sadly missed by his friends:</p> <p>Jane Dreyer<br/>Job &amp; Anne Hogeveen<br/>Dick &amp; Willy Hogerwerf<br/>Anton Kruitbos<br/>Anne Lemstra<br/>Ab Niezen<br/>Teye &amp; Ada Teitsma</p> <p>Appingedam, Gr. Brampton, Ont. 1902 1992</p> <p>"The Lord is my shepherd, I shall not want" (Ps. 23).</p> <p>On Wednesday, July 8, 1992, the Lord called home suddenly our beloved mother, grandmother and great-grandmother,</p> <p><b>HEIKA AILENA JONKER (nee BULTHUIS)</b></p> <p>in her 90th year.</p> <p>Predeceased by her husband Jan Jacob, her son Bill, and son-in-law Henry Vandersluis.</p> <p>Survived by her children:</p> <p>Jantje Jonker — Appingedam, Gr. Jur &amp; Jeanette Jonker — Innerkip, Ont.</p> <p>Fred &amp; Pat Jonker — Brampton, Ont.</p> <p>Lucas &amp; Finie Jonker — Loppersum, Gr.</p> <p>John Jonker — Woodstock, Ont.</p> <p>Lucy &amp; Jim James — Georgetown, Ont.</p> <p>Jim &amp; Sue Jonker — Woodstock, Ont.</p> <p>Ruth Anne Weisler — Princeton, Ont.</p> <p>"The Lord is my shepherd" I heard my oma say, so I thank God for calling her to be with him today."</p> <p>19 grandchildren and eight great-grandchildren as well as one sister, Tini Bulthuis, in the Netherlands.</p> <p>Memorial service took place on July 10, 1992, at 10 o'clock from Holland Chr. Homes, Brampton, Ont., conducted by Rev. Peter Van Egmond.</p> <p>Committal service was held at Oxford Memorial Cemetery in Woodstock, Ont., with Rev. R.A. Hartmans officiating.</p> <p>Correspondence address: Fred Jonker, 14 Marsden Cres., Brampton, ON L6W 2X1</p> | <p>The Lord suddenly called home on July 13, 1992, our dear Mother and Oma,</p> <p><b>GYSJE (GRACE) VANDER HOUT</b></p> <p>in her 73rd year.</p> <p>Predeceased by her husband Jan (1990). She will be missed by her children and grandchildren.</p> <p>Marshall &amp; Lena Vander Hout — Waterdown, Ont.</p> <p>Leo &amp; Sue Vander Hout — Dundas, Ont.</p> <p>Jane &amp; John Feddes — Dundas, Ont.</p> <p>and 11 grandchildren.</p> <p>Funeral service took place at Calvary Chr. Ref. Church, Flamborough, Ont., on July 16, 1992. Rev. R. Stienstra and Rev. R. Koops officiated.</p> <p>Psalm 85.</p> <p>Correspondence address: J. Feddes, R.R. #2, Box 16, Dundas, ON L9H 5E2</p> <p>"I no longer live, but Christ lives in me" (Gal. 2: 20).</p> <p>After a courageous battle with cancer, the Lord called home</p> <p><b>JOHANNA VANDESANDE</b></p> <p>on July 15, 1992, in her 78th year.</p> <p>Predeceased by her husband, Adriaan, in 1982.</p> <p>Much loved mother and cherished grandmother and great-grandmother of:</p> <p>Peter &amp; Anita Vandesande — Ottawa, Ont.</p> <p>Diana &amp; Jim, Peter &amp; Kim (Gregg) John &amp; Jane Vandesande — Nepean, Ont.</p> <p>Jane &amp; Ralph (Christopher, Jessica, Timothy), Ed &amp; Carol Lynda &amp; Kent (Kyle, Shanon) Andre &amp; Helen Vandesande — Nepean, Ont.</p> <p>Jeff and Donna-Lee Leah &amp; Chris Snippe — Nepean, Ont.</p> <p>David &amp; Debbie (Shauna and Brandon), Stephen &amp; Jennifer (fiancee), Jim, Michael</p> <p>We are grateful that God allowed us to have a beautiful family reunion recently which Mom so thoroughly enjoyed.</p> <p>The funeral was held on Saturday, July 18, 1992, at Calvin Chr. Ref. Church, Ottawa, Ont.</p> <p>The service was conducted by Rev. John Kerssies.</p> <p>July 2, 1917 June 21, 1992</p> <p>On June 21, 1992, the Lord called home</p> <p><b>HENDRIKA VAN SOEST (VAN ELSWIJK)</b></p> <p>Dear mother of:</p> <p>John &amp; Bertha Van Soest — Moorefield, Ont.</p> <p>Mary &amp; Jerry De Boer — Mississauga, Ont.</p> <p>Jack &amp; Sharon Van Soest — Dryden, Ont.</p> <p>Shirley Wimmenhove — Drayton, Ont.</p> <p>Dorothy &amp; Hans Rozema — High River, Alta.</p> <p>Fondly remembered by 20 grandchildren and 16 great-grandchildren.</p> <p>The funeral took place on Thursday June 25, 1992, in the Chr. Ref. Church, Drayton, Ont., Rev. David Tigchelaar officiated.</p> <p>Correspondence address: Shirley Wimmenhove, General Delivery Drayton, ON N0G 1P0</p> <p>May our heavenly Father comfort our sister Henny, as she mourns the loss of her husband</p> <p><b>JOHN WIERSTRA</b></p> <p>who died July 20, 1992, after a lengthy illness. He was 80 years old.</p> <p>John &amp; Truus VanderMeer — Sherwood Park, Alta.</p> <p>Gerrit &amp; Mina Pot — R.R. 2, St. Ann's, Ont.</p> <p>and several brothers and sisters in the Netherlands and Brazil.</p> <p>Correspondence address: Henny Wierstra, 2274, Quamichan Parkroad, Duncan, BC V9L 4S2</p> | <p>Zwanenburg Hamilton<br/>July 1, 1929 July 9, 1992</p> <p>After a three and a half year struggle with leukemia</p> <p><b>WILLEM (BILL) VANTURENNOUT</b></p> <p>died peacefully in the Lord. He was predeceased by his wife Wilhelmina in 1983 in Lincolnshire, Ill. Willem is remembered as a man of great courage in the face of his illness, always trusting in his Lord. He is survived by his parents, Jacoba and Gerard Siebenga of the Netherlands, his sisters, brother and their spouses, Lien Teske (the Neth.), Gerry &amp; Dave Van Egmond (Calif.), and Kees and Nell Vanturennout (Dundas) and nieces and nephews, Debbie, Hugh, Ken, Michelle, Karel, Rob, Carl and David.</p> <p>A memorial service was held at 11 a.m. on Saturday, July 11, 1992, in the Chr. Ref. Church, Ancaster, Ont., Rev. Geisterfer officiating. Interment took place in Chicago, Ill., on July 13, 1992.</p> <p>"I have summoned you by name; you are mine" (Is. 43: 1b).</p> <p>Correspondence address: K. Vanturennout, 184 Old Ancaster Rd., Dundas, ON L9H 3R4</p> <p>On July 20, 1992, at Cowichan District Hospital Extended Care, the Lord took home our dear husband, father and grandfather,</p> <p><b>JOHN WIERSTRA</b></p> <p>after a long time of suffering.</p> <p>John was born on April 6, 1912, in Wyckel, the Netherlands.</p> <p>He was predeceased by his first wife, Francis Wierstra in 1960.</p> <p>He leaves to mourn his wife of 30 years, Henny Wierstra and his eight children,</p> <p>Edger &amp; Joanne Wierstra<br/>Tine &amp; Pat Hanlon<br/>Jessie &amp; Tony Speranza<br/>Joan Wierstra<br/>Duke &amp; Bernice Wierstra<br/>Evelyn &amp; Larry Lambourne<br/>Barbara &amp; Dave Watt<br/>Carol &amp; Rob McKenzie</p> <p>19 grandchildren and one great-grandchild.</p> <p>Also survived by one brother in Ontario, one sister and one sister-in-law in the Netherlands.</p> <p>Funeral services were held on Friday, July 24, 1992, at 1:00 p.m. in the First Chr. Ref. Church of Duncan, B.C., Rev. J. Kits officiating. Interment at Cedar Valley Memorial Gardens.</p> <p>Correspondence address: 2274 Quamichan Pk. Rd., Duncan, BC V9L 4T9</p> | <p>For sale in Florida, close to Palmetto, 12' x 50' mobile home. Vinyl screen porch, two bedrooms, two-car cement drive, new roof in 1991, an orange tree, utility room with washer. Fully furnished including a bed-sofa.</p> <p>Call (519) 273-7892</p> <p><b>The Bible and Islam</b><br/>by Rev. Bassam Madany<br/>\$4.95 Canada / \$3.95 U.S.</p> <p>How to relate the gospel relevantly to the Muslim heart and mind.</p> <p>Write: The Back to God Hour<br/>P.O. Box 5070<br/>Burlington, ON L7R 3Y8</p> <p>For Sale: Church Model "Hammond" Organ, 2 full 61 note Manuals, 32 note Pedal board. Separate Tremulants on each Manual. Pedal Solo section: 32-16-8-4 ft. Complete with two (2) Speaker Cabinets. \$1,800.00 or best offer.</p> <p>William Vandertuin (519) 752-0965</p> <p><b>Accommodations</b></p> <p>One-bedroom apartment available in <b>Conostoga Crest Senior Citizen Home, Drayton, Ont.</b> Walking distance from Christian Reformed Church and Health Clinic and also close to the Reformed Church.</p> <p>For information call: (519) 638-3300 (ask for Doris).</p> <p><b>BED &amp; BREAKFAST</b><br/>Beautiful Niagara Falls<br/>A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken.<br/>Mike &amp; Joan Havinga<br/>(416) 358-3534</p> <p><b>Vacation</b></p> <p><b>WASAGA BEACH</b></p> <p>Still looking for a great holiday? Come to <b>Alton Lodges</b> and enjoy our nine miles of sandy beach. Safe swimming for everyone. One- and two-bedroom housekeeping cottages. Give us a call at (705) 429-2420. Your hosts: Len and Rita Bette, Alton Lodges, R.R. #1, Site 130, Box 8, Wasaga Beach, ON L0L 2P0.</p> <p><b>Lakewood Christian Campgrounds</b><br/>R.R. #5, Forest, ON N0N 1J0<br/>Phone (519) 899-4415 or (519) 245-1225</p> <p>Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and biking trails.</p> <p><b>Teachers</b></p> <p>Terrace, B.C.: <b>Centennial Chr. School</b> invites applications from secondary school teachers for a position to teach <b>music/band</b>. Please direct inquiries to: <b>Frank Voogd</b><br/><b>Centennial Chr. School</b><br/>3608 Sparks Street<br/>Terrace, BC V8G 2V6<br/>Phone: (604) 635-6173</p> <p><b>VERNON, B.C.:</b> <b>Vernon Chr. School</b>, due to the anticipated increased student enrollment, is seeking applications for an opening in the <b>intermediate grade levels</b> for the 1992-93 school year. Those interested in this teaching position are encouraged to direct inquiries and/or send resumes to: <b>Elco Vandergrift</b>,<br/>R.R. #3, Site 19A, Comp. 4,<br/>Vernon, BC V1T 6L6<br/>Phone: (604) 545-7345</p> |

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**Calvinist Contact**, of course, hopes that the birthrate will increase, that our classified section will expand and that the number of our subscriptions will go up!

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Manager

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# Events/Classified

## Teachers

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**Houston Christian School**  
Mr. Doyle Smeens, Principal  
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Houston, BC  
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T. Vroon, Principal  
Haney - Pitt Meadows Chr. School  
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William Groot  
34 Fallowfield Rd.  
Rexdale, ON M9W 2W2  
Phone: (416) 743-2554 (evenings)

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## Calendar of Events

**Sept. 4-7** Fortieth anniversary and reunion Bethel CRC, Brockville, Ont. Register before August 5 by calling (613) 348-3569.

**Sept. 18, 19** Annual conference on "Teaching Reformed Theology" at Trinity Orthodox Ref. Church, St. Catharines, Ont. Speakers: Cornel Venema, Jerome Julien and Neal Hegeman. Call (416) 562-5196.

**Sept. 20** "25 Years of Miracles," a special service of celebration for the ICS community, 7 p.m., Convocation Hall, U. of T., Toronto, Ont. For info. call (416) 979-2331.

**Sept. 22-24** Concerts by the famous Dutch choir "Vox Jubilans" (Waddinxveen, the Netherlands). All events at 8 p.m. **Sept. 22:** St. Paul's Presb. Church, Peterborough, Ont.; **Sept. 23:** Forward Baptist Church, Cambridge, Ont.; **Sept. 24:** Bayview Glen Church, Thornhill, Ont.

**Sept. 25** Redeemer College Alumni Homecoming, starting with 6 p.m. barbecue, at Redeemer College, Ancaster, Ont.

**Sept. 26** Redeemer College Alumni Association meeting at 9 a.m., followed by 10th anniversary celebration from 10:30 - 11:30 a.m., open house from 1:30 - 2:30 p.m., annual membership meeting at 2:30 p.m., and an open program at 8:30 p.m. All events at RC, Ancaster, Ont.

**Sept. 27** Celebration and Praise Service for Redeemer's 10th anniversary, at 11 a.m., RC auditorium, Ancaster, Ont. Service will be led by Ancaster Fellowship CRC on the theme: "Praise the Lord and forget not all his benefits." Everyone welcome!

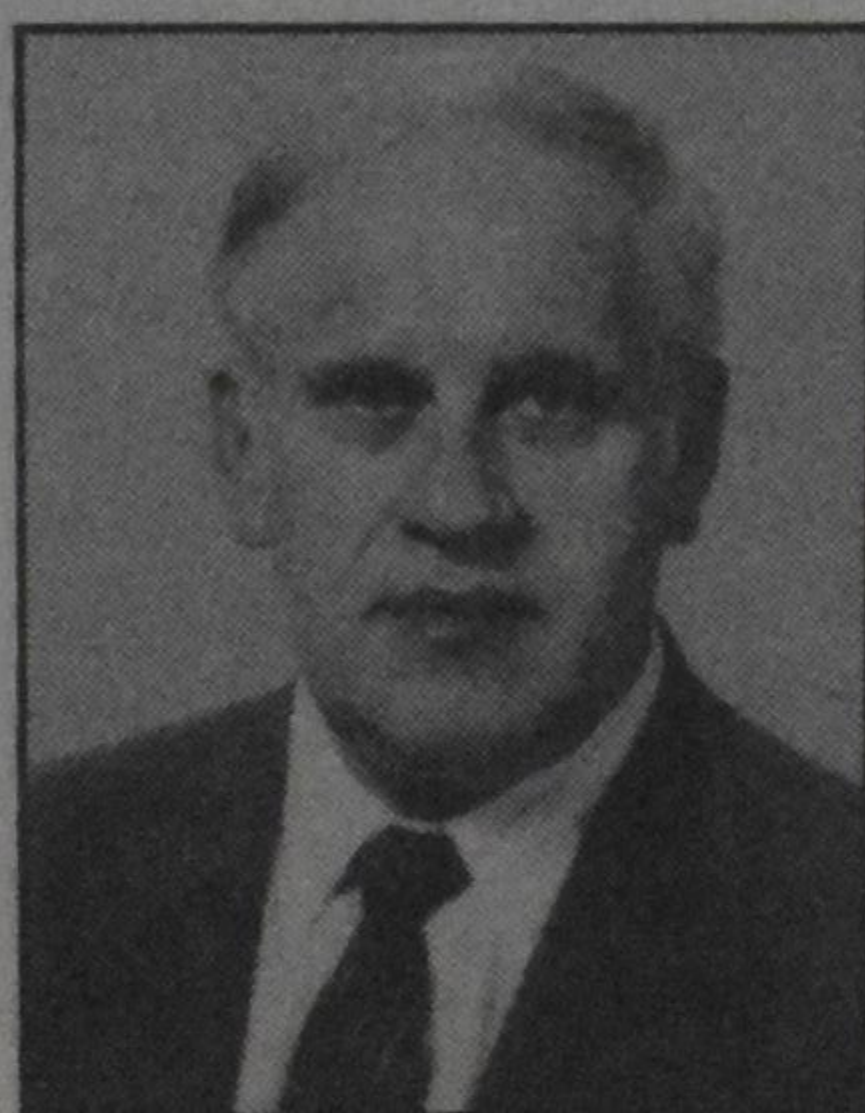
**Oct. 10** Fortieth anniversary Bethel CRC, Saskatoon, Sask. Contact Mr. H. Denie before Sept. 1. See C.C. June 12, 1992, for details.

Hollands of Engels



Andy Driesen

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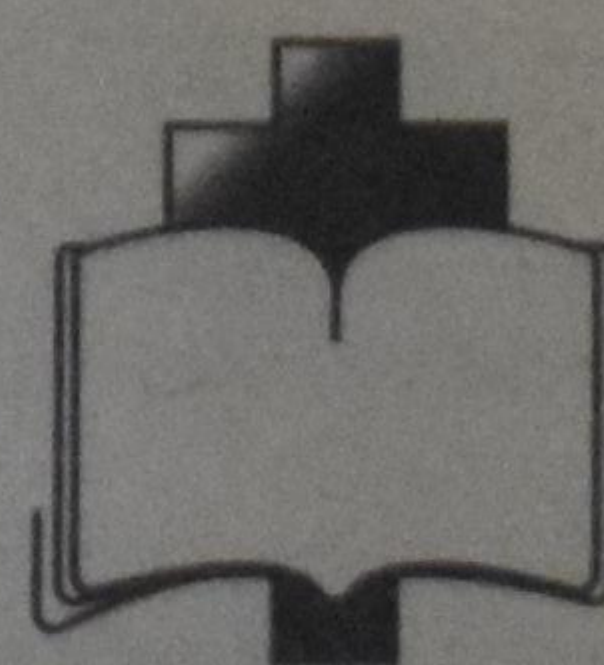
## Teachers



PRIVATE CHRISTIAN SCHOOL  
invites applications for

## Principal

Established elementary/high school of 250+ students seeks strong, visionary Christian leader. Must have Ontario principal qualifications with teaching experience in both panels. Proven administrative, inter-personal and communication skills are essential. Compensation commensurate with experience. Please send Résumé or contact: Mr. Bert Dekkema, Chairman of Search Committee, Stouffville Christian School, RR#3, Claremont, Ontario L0H 1E0



STOUFFVILLE  
CHRISTIAN SCHOOL

## Help Wanted



Due to a retirement, The Christian Labour Association of Canada will have a vacancy in the near future for a full-time position at its Mississauga office for either an

### Administrator/Researcher

(with editing, publishing and research functions)

or an

### Editor/Researcher

(with responsibilities for editing and publishing CLAC's Magazine, The Guide, as well as doing trade union research).

Only one of the above positions will be filled, depending on the applications received.

While CLAC will provide familiarization and any training or supervision required, applicants should possess superior written English language skills, preferably with a journalistic interest or background; have the ability to edit and plan material for publication; and be able to do assigned research projects. The successful applicant will have a strong Christian perspective on work and labour relations issues. Familiarity with CLAC will be a definite asset.

The starting date for this position is at present flexible and could be made subject to the successful applicant's availability. CLAC offers a full range of benefits and a competitive salary structure, with the level for this position dependent on the applicant's experience and ability. All applications will be kept in strict confidence and should be directed to:

Ed Grootenboer, Executive Director  
Christian Labour Association of Canada  
5920 Atlantic Drive  
Mississauga, ON  
L4W 1N6

Tel: (416) 670-7383

Fax: (416) 670-8416

The final date for the receipt of applications is September 15, 1992.

See  
crossword puzzle  
on page 2

## Teachers

Christian School Association Wellington District

## TEACHERS

Applications are invited for the positions of primary school teachers (K/Gr. 5, 74 pupils) at Silverstream Christian School, Upper Hutt, New Zealand, to start full-time - 1 term (Feb. '93).

These positions require committed, Reformed persons, with a desire to teach in accordance with the Reformed Faith and the constitution of our association.

Interested applicants are invited to send a letter of application, C.V., and a written statement of commitment to the Reformed faith and to Christian education to:

The Secretary  
C.S.A.W.D.  
c/o 8 Dempsey Street  
Silverstream  
New Zealand

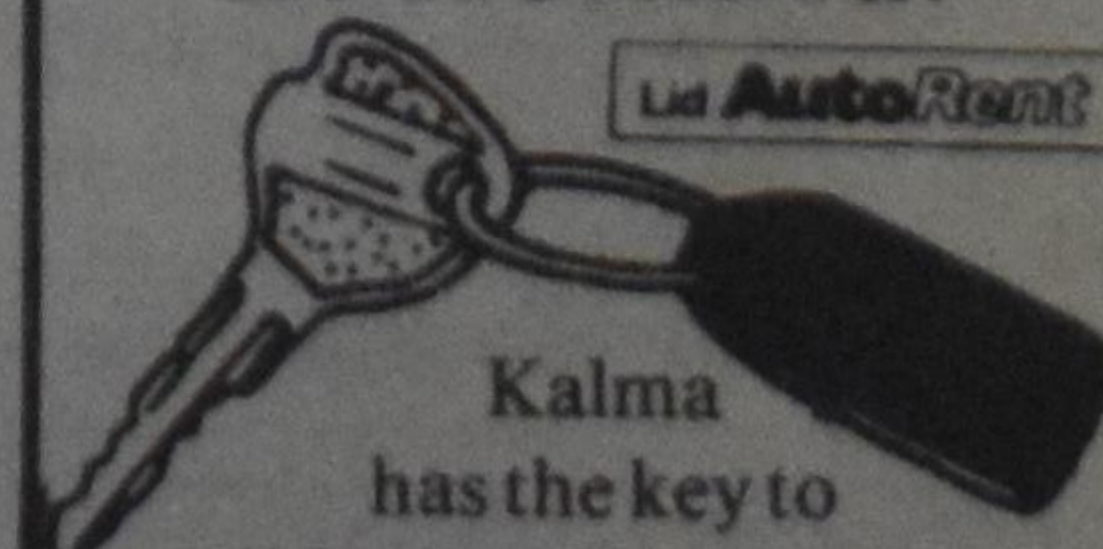
or contact phone number N.Z. 04-5279806

Fax 04-5279805

Additional information and a position profile are available upon request.

More help  
wanted ads  
on page 15

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## News

# Coffee Break convention encourages women to enfold newcomers



Photo: Bill Fledderus

Joanne and Ida Tigchelaar co-chaired a Coffee Break evangelism convention attended by 1500 women from over 55 Christian denominations.

### Bill Fledderus

HAMILTON — Fifteen hundred women from across North America spent three days at an evangelism convention, encouraging one another to be "the aroma of Christ" and the "fragrance of life" to those who are being saved (II Cor. 2: 14-17).

The international convention, the first to be held in Canada and the largest of its four antecedents, was an occasion for the women who lead Coffee Break and Story Hour evangelism programs to inspire, refresh and enrich each other for another two years of outreach.

Convention co-chairs Joanne and Ida Tigchelaar told this reporter that the convention, held July 15-17, was one of the most exciting experiences they had ever been involved in. (The two have the same last name because they are sisters-in-law).

### Wide use of program

Coffee Break is an evangelistic Bible study program used by small groups in over 1,200 churches in the U.S. and Canada. It involves church and neighbourhood women in a weekly one-hour meeting and is often accompanied by Story Hour, a program which introduces children aged 3-5 to the events and stories recounted in the Bible.

Over 55 denominations use the Coffee Break publications put out by Church Development Resources, a ministry of the Home Missions arm of the Christian Reformed Church.

Coffee Break Bible studies have also been used by foreign missionaries, who have translated excerpts by themselves. One convention participant, Frieda De Raadt of Essex, Ont., uses the materials with a group consisting mainly of male and female teens from a variety of religious backgrounds.

### Keeping up with the Tigchelaars

Over two-and-a-half years of work were necessary to prepare for the convention entitled "Enhance Your Fragrance." The two Tigchelaars wore walkie-talkies to keep in touch with other administrators in various buildings across the university campus

where the convention was held.

"The walkie-talkies come in handy for dealing with last-minute glitches," Ida explained. "We don't go anywhere without them."

"Our job is like running a hotel," said Joanne, her walkie-talkie crackling into life as another administrator sought her attention.

"Now I know I'd never want to run one," whispered Ida, who then grinned.

### Answer to prayer

The problem solved, the Tigchelaars returned to the subject at hand. They stressed that the conventioners had been encouraged to put aside denominational differences in order to focus solely on evangelism. Prayer support was also made a high priority.

"We've had volunteers to keep the prayers going all through the night during the convention itself, and we know that many people have been praying about this convention since the steering committee started planning it," said Joanne.

Some of those prayers were answered in surprising ways. The Tigchelaars cited one instance where a large backdrop constructed especially for the convention was discovered missing only two weeks before the start of the convention.

The 15 four-by-eight foot panels depicting a lush scene of trees, grass and trilliums, lovingly prepared by Brampton artists Sandra Schouten and Marilyn Lugtendorff, had been stolen from a barn. Prayer chains were immediately notified, and in two weeks enough lumber, hardware and labour were donated to redo and finish the job in time.

### Promises of growth

The convention's size was unprecedented (the last convention, in California, counted 1050). The 1500 of this convention does not even reflect the 200 applicants who had to be turned away this year.

Coffee Break ministries have spread rapidly since their founding at Peace Christian Reformed Church of South Holland, Ill. (near Chicago) in 1970. Most of the English-language curriculum is now available in the Korean language. Neva Evenhouse co-founded the ministry with Pastor Al Vander Griend, who also lectured at this year's conference.

### Practical and well organized

Vander Griend led a sectional on how to "warmly welcome, lovingly befriend and effectively enfold" new members in Coffee Break groups (and in churches as well). He stressed that outreach efforts can be more effective when they are well organized.

He offered key Bible passages, practical "how-to" advice and suggested potential problems for each stage of outreach: welcoming, befriending and enfolded.

Vander Griend suggested compiling a list of potentially receptive people (neighbours, acquaintances, unchurched, under-churched, unsaved, etc.) and then designating group members to pray for them by name. Many people have found it more natural

His Life,  
Our Fragrance  
II Cor. 2:14-17

to invite someone to church or Bible study after they have already been praying for them regularly.

He also underlined the importance of establishing a system to register newcomers and ensure that they are paid a brief (five-minute) return visit within 24 hours.

### A smorgasbord of events

Convention participants could attend four or five such sectional lectures out of a list of 32. Other lectures discussed abuse, spiritual refreshment, active listening, balancing family and church life, how God ministers to others through our friendships with them, personal devotions, celebrating womanhood and the like.

The convention also made time for five massed meetings, most of which were opened by worship leaders Colleen Reinders and Grace Moes. The massed meetings were characterized by rousing singing, performances for and by children, dance, mime and inspirational talks by guest speakers Carol Kent and Faith Crosby.

Participants could also join tours of area attractions (such as Niagara Falls

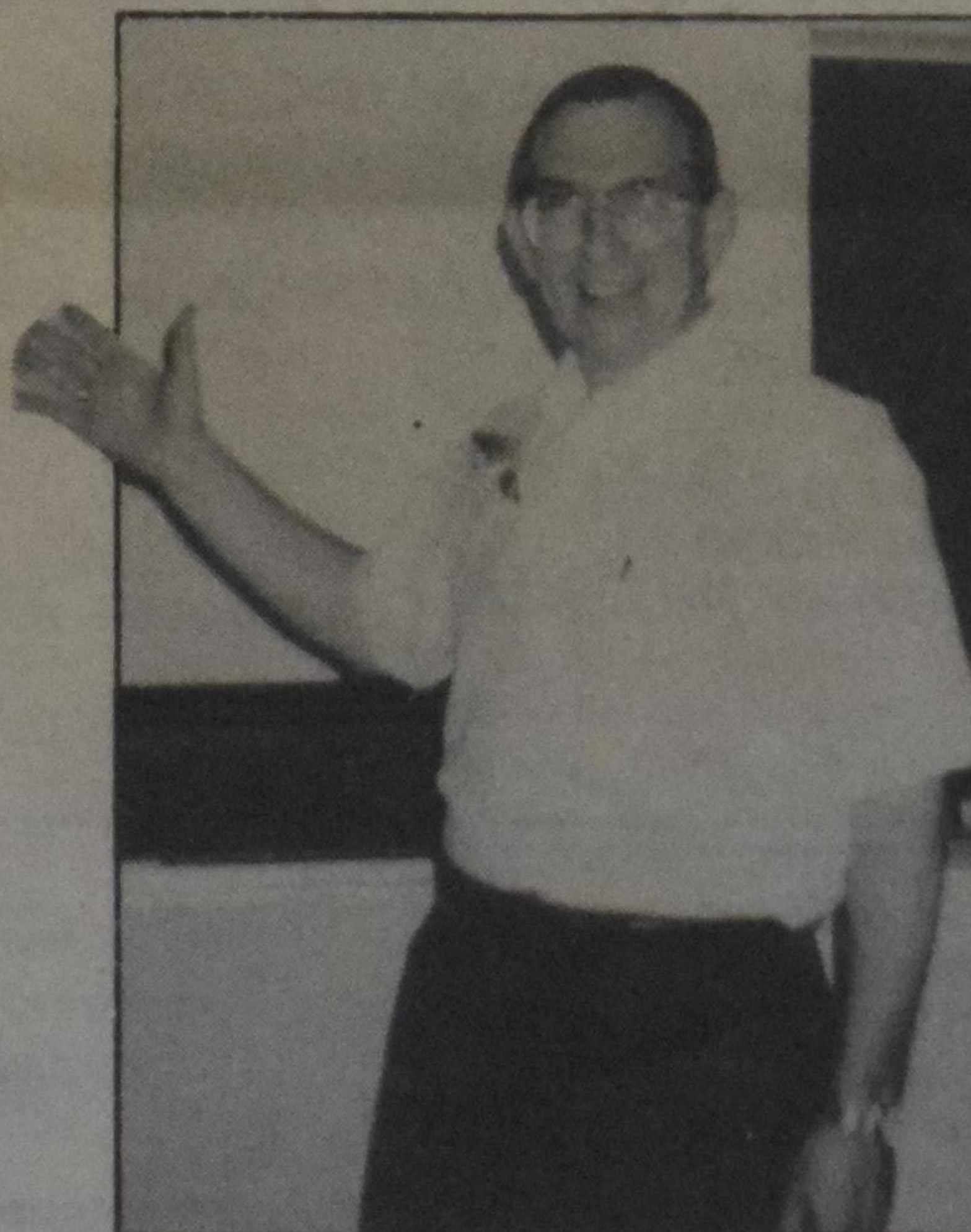


Photo: Bill Fledderus

Al Vander Griend, a co-founder of the Coffee Break evangelism program, encourages churches to become "obsessed" with community outreach.

and Toronto's CN Tower and Eaton's Centre) and share the fun of a semi-formal banquet and later the joy of a communal Lord's Supper.

### Experienced a boost

The 150 Coffee Break programs in Ontario made prayer pillows for each participant, and each was also given a personal mug (no styrofoam allowed!) and a shoulder bag.

All the women who spoke with C.C. expressed their delight with the convention. Linda Tuininga of New Westminster, B.C., said she especially appreciated the sectional lecture on abuse. Judy Hulstein of Surrey, B.C., appreciated a sectional on sharing your Christian testimony.

First-timers and veterans alike expressed that the convention gave them a great boost of energy and ideas to take back to their local Coffee Break groups.

The 1994 convention will be held at Wheaton College in Wheaton, Illinois.

## News digest

Bill Fledderus, column editor

### Oxford Dictionary now on disc

LONDON, U.K. (Reuter) — The 59 million words which make up the Oxford English Dictionary have now been transferred to a single compact disc which can be read by computer. Instead of renting a truck to purchase the 28 volume work, a consumer can now carry the entire dictionary in a pocket or purse. The disc dictionary costs one-third the price of the same work in book form.

### African drought endangers 40 million

MISSISSAUGA, Ont. — Eastern and southern parts of Africa are facing their most severe drought of the century, according to a recent release from World Vision Canada, an international Christian relief and development organization.

As many as 40 million people face hunger and possible starvation unless they receive help. The crisis situation could last at least 12 months, until next year's crops can be harvested. World Vision offices in various countries have launched a co-operative \$83.5 million international emergency food program, of which \$6 million has already been pledged in Canada.

### It's never too late to quit

BALTIMORE — Alcoholics can return their life expectancy to normal if they stop drinking — and remain abstinent — even after many years of abuse, according to a recent study published in the *Journal of the American Medical Association*. The study followed 199 alcoholic men aged 20 to 70 for 11 years after they decided to quit drinking: 101 of them relapsed, of which 19 died, while of the 98 who continued to abstain, only four died.

### Reform Ontario human rights, says task force

TORONTO — The Ontario Human Rights Commission should expand its mandate beyond judging individual claims to include the promotion of equality through educational programs, according to a government task force. The task force report was written by lawyer Mary Cornish, disability activist Rick Miles and educator Ratna Omidvar. They heard over 900 presentations by Ontario individuals and human rights organizations.

The trio also called for equality rights centres throughout Ontario in order to speed up the processing of complaints about discrimination and human rights. The Ontario government is now estimating how much it would cost to implement such recommendations.